THE NEW SAMHITA

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THE NEW SAMHITA

BY

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ERRATA.

p. 3, line 18. Read "We shall not, therefore......guidance" after "unto us of the New Church in India".

p 14, line 15. For "Thou art my beloved son" read "Thou art my beloved Son".

p. 17, para 16. Before *wisdom* insert *with*.

p. 17, para 18. For *affection* read *affectation*.

p. 17, para 19. After *pray* insert *pray*.

p. 21, para 15. For *Remember the Son...... thee* read *"Remember the Son...thee"*.

p. 24, para 7. For *and reform* read *education and reform*.

p. 27, para 20. After *dull* insert *and*.

p. 31, para 21. After *is* insert *a*.

p. 76, line 4. For *or* read *of*.

p. 81, para 1. For *omnipotent* read *omnipresent*.

p. 120, line 17. Put a full-stop after *infernal Anger*.

p. 132, line 16. For *helpless ness* read *helplessness*.

THE NEW LAW.

[*From the New Dispensation of 2nd September, 1883.*]

THE signs of the times clearly point to the necessity of organization. Heaven calls us to fellowship and unity. And who can be indifferent or defiant when the Lord our Master issues His mandate? Scattered Israel must be gathered saith the Lord. Undisciplined and unruly soldiers must be brought under control and discipline, and the Army of the Faithful must be forthwith organised. Wandering pilgrims and way-farers must be brought home, and united by domestic ties of attachment and kinship, and the home of God's children must be erected in India. The Lord's people shall no longer live under foreign powers in a state of mutual estrangement and separation, but must dwell together in the Holy City of the New Dispensation, under heaven's Sovereign. Lawless hordes of men and women must abide in peace and unity under the Reign of Law. Such, we apprehend, is the command of our Master, and we must hasten to render loyal obedience. The New Samhita will be shortly ready, and a day ought to be appointed for its formal promulgation among our people,—a day that will close the epoch of anarchy, self-will and lawlessness and usher in the kingdom of law and discipline and harmony. All our Churches in the metropolis and the provinces and all individuals professing loyalty to the divine Dispensation ought to acknowledge and accept the Law on that occasion, for their own guidance and the regulation of all social and domestic concerns. Let not the Samhita be a new fetish. It is no infallible gospel : it is not our holy scripture. It is only the national Law of the Aryans of the New Church in India, in which is embodied the spirit of the New Faith in its application to social life. It contains the essence of God's moral law adapted to the peculiar needs and structure of reformed Hindus and based upon their national instincts and traditions. It is essentially, not literally, Heaven's holy Injunction unto us of the New Church in India.

How many in India are ready to obey the summons of our Holy Church? How many families are ready to submit to the ordinances of the New Law? Let them come forward in scores, in hundreds, from all parts of India, and unite not merely in doctrine and faith but in daily life on the organized basis of the fellowship of law. One God, one scripture, one law, one baptism, one home, shall unite us in a mighty fraternal alliance, before which no enemy shall prevail, and all the powers of evil shall eventually succumb. The blessed season has come, and let all our brethren prepare.

We shall not, therefore, bow to its letter, but accept its spirit and its essence for our guidance.

INVOCATION.

ETERNAL WISDOM, vouchsafe Thy light unto Thy apostle and servant that I may faithfully promulgate Thy New Law for the guidance of the New community of Brothers and Sisters Thou hast founded in this holy land.

2. Write Thy law on every heart in letters of gold, proclaim it with a thundering voice throughout the land, and let Thy sons and daughters bow before the decrees of the Great Lawgiver.

3. On sacred Himachal may Thy Holy Spirit descend and reveal unto expectant India the law of holy living, and as Thou speakest may Thy voice resound in every believing heart, and may every loyal soul, O Mighty King, tremble and obey.

4. For Thy statute is not written on paper, nor is Thy law a book, but in spirit-whispers dost Thou speak to the soul the law of duty.

5. Nor dost Thou speak in this age of science unto chosen disciples only, but to all Thy apostles and ministers, to all Thy servants and devotees in the land, yea to the humblest believer, Thy message shall come as a message of light and power in the sanctuary of the heart, and Thy whole church, and Thine entire household shall

receive it joyfully as the testimony of the Lord.

6. Speak then unto us, O Thou Holy God of India, Thou God of our ancestors, and declare Thy New Samhita unto the people of the New Church.

THE HOUSE.

THE believer shall keep his house clean and tidy, that whoso observeth it may say, Verily it is the house of the Lord, His blessing dwells therein.

2. For next to godliness is cleanliness, and every man who loveth our God is commanded to keep his spirit clean and his body clean and his house clean, making each a fit tabernacle for the Lord.

3. The house cometh from the Lord and all the furniture thereof, and the householder shall honor them as sacred gifts, and use them for sacred purposes, even the magnifying of His holy name and the blessedness, temporal and eternal, of His family.

4. Woe unto Him who pilfereth God's things and regardeth them as his own,

who looketh upon house and household objects as things earthy and godless, and uses them irreverently or extravagantly or for carnal and impure purposes.

5. As the church is consecrated so shall every householder duly consecrate his house unto the Lord, with all the things that are therein, thus—

6. I dedicate unto Thee, O God of householders, this house and all that appertains to it. Sanctify and bless it, and bless those that dwell therein.

7. He shall keep all things in the house clean and bright, pure and undefiled, and neither dust nor rottenness nor things putrid shall defile the house of God.

8. Every room in the house shall be daily cleansed, and all dust and impurity swept off, and water and disinfectants shall be freely used, and there shall be no obstruction to sun-light and pure air.

9. Stench is an abomination unto the Lord, and uncomeliness and disorder He will not tolerate.

10. For our God loveth both utility and beauty, He demandeth health and

sanitation and also method and gracefulness of arrangement.

11. The house wherein His devotees dwell shall be both pure and picturesque, saith the Lord, and a thing lovely to look at.

12. Therefore adorn it tastefully every morning with fresh flowers and leaves, that they may gladden the eye with their rich colors and the heart with sweet perfume, and let there be incense in the house of God.

13. And not in one room only or in one solitary part of the house shall the law of purity and beauty be observed, but in all rooms, and throughout the length and breadth of the house, in the sanctuary and the parlour, in the study and the bedroom, in the dining room and the bathroom, in the kitchen and the stables, in the servant's quarters and the garden, everywhere shall health and beauty reign together.

14. And the bed shall be clean, and the clothes in the wardrobe shall be well arranged, and the books in the library,

and all articles of furniture, and all crockery, and all earthen, metal and glass plates and vessels and all cooking utensils shall be tastefully arranged, each in its proper place.

15. The greatest attention shall be paid to the sanctuary or place of daily devotion, and the family altar shall be honored above all things. Let the *vedi*, and the books of hymns and texts, and the carpets on which the devotees sit, and the *eklara*, and other musical instruments, and the flower pots be all kept clean, and the room decorated every morning with fresh flowers by the ladies of the house.

16. And let suitable mottos be inscribed or hung on the walls of the sanctuary. But there shall be no portrait or image or idol or any idolatrous symbol whatever for instruction or decoration.

17. The following excellent sloka of the Atharva Veda, breathing concord and peace, may be inscribed in a prominent place :—

"Sahridayam sammanasyam avidvesham krinomi vah | anyo anyam abhi haryata vatsam jatam ivaghnya | Anuvratah pituh putromatra bhavatu sammanah | jaya patye madhumatim vacham vadatu santivan | Mabhrata bhrataram dvikshad ma svasaramuta svasa | samyanchah savratah bhutva vacham vadata bhadraya" | III. 30.

"I impart to you concord, with unity of hearts and freedom from hatred: delight one in another, as a cow at the birth of a calf. May the son be obedient to his father, and of one mind with his mother: may the wife, at peace with her husband, speak to him honied words. Let not brother hate brother, nor sister, sister: concordant and united in will speak to one another with kind words."

18. And the following scriptural text also may serve as a motto, enjoining the highest duty of the householder :—

"Brahmanistho grihastha syat tattvajnana parayanah yat yat karma prakurvita tat Brahmani samarpayet" | *Mohanirvan Tantra.*

"The God-trusting householder shall be versed in religious knowledge. Whatsoever work he doeth he shall render unto the Lord."

19. A house so clean, pure and well ordered, and regulated by such scriptural principles, is verily a house of Lakshmi, the household Deity of prosperity, joy and beauty, the Mother of smiling grace ; and all who abide there, men, women, children and even the servants, yea the domestic animals under its shelter, shall be truly blessed.

20. The very walls of such a house shall sing Hallelujahs, and every object and person therein shall magnify the Lord of the New Dispensation.

THE HOUSEHOLDER.

THE householder shall rise early in the morning, but not too early, never too late.

2. Seven hours' sleep hath the Lord enjoined on His people, as science doth bear testimony ; therefore when the Lord calls, let no sluggard cry, a little more sleep and a little more slumber.

3. Rising refreshed and renewed at the bidding of Heaven, the householder shall thankfully praise the Lord amid the

joyful greetings of the new morn with its fresh light and fresh breeze.

4. And, sitting or kneeling or standing, he shall say, Good God, I thank thee that I have lived to see another day. Bless me and guide me, that this day may be unto me a day of righteousness and peace.

5. The body needeth exercise as the soul doth, and every believer shall devoutly devote sometime during the day, the morning being best, to moderate exercises conducive to the strengthening of the muscles, the inhaling of pure air, the circulation of the blood, and the promotion of health and strength.

6. He that neglects the body neglects the dwelling house of the spirit, and violates the law of God.

7. For the laws of health are the laws of God, and whoso transgresses these shall suffer penalty for their sins.

8. Blessed are the true believers for they serve the Lord in all things great and small, and carry out His behests whether they refer to the body or the spirit, health or life eternal.

9. Having read the morning papers and transacted such business as is of great urgency, the householder shall take his daily bath and ablutions in a reverent spirit.

10. He shall bathe and cleanse himself daily, either in the river or in a tank, or have a shower bath in his own house.

11. Let the water be clean and wholesome, or thy bath shall be a curse and not a blessing.

12. Rub thy body with a towel till it is thoroughly cleansed and freed from all impurity and becomes a fit tabernacle for a pure heart.

13. Anoint thy head and pour cold water over it so that it may be cooled and refreshed.

14. Thus shall thy bath be unto thee a double blessing, it shall remove impurity and allay heat, and bring unto thee daily both purity and freshness.

15. Remember, O child of God, that true bath is baptism and ablution is sacred.

16. Therefore treat thy bath-room with

reverence as next to the sanctuary, and let sanctity dwell within its walls and the praise of God in its waters.

17. Welcome holy water and devoutly recognise in its cleansing efficacy a type of inward sanctification, so that in the lower temple of the body thou shalt realize the soul's blessedness, and in the old testament fulfil and glorify the new testament of the Lord.

18. And behold the spirit of God shining on the waters, and let the sacred waters come to thee as a divine mother to cleanse and purify thee.

19. And remember the words of Thy venerable ancestors in the Rig Veda x. 17, 10,

> Apo asmán mátarah sundhayantu ;
> Visvam hi ripram pravahanti devir ud id ábhyah
> suchir á putah emi.
> " May the Waters, the mothers, cleanse us !
> Thease divine mothers bear away defilement ; I come
> up out of them pure and cleansed."

20. Remember also the baptism of Devanandan or the son of God in the

river Jordan in the holy land of Judæa, recorded in holy writ.

> Dineshu teshu jaghate yadisá agamat tadá.
> Jordánsariti práptábhisekha salilát tatah,
> Uttháya so'njasá'darsat dyaurdvedhá' bhabadantike,
> Kapotamurtya 'vatarat Parátma tasya chopari.
> Tvamme priyatamah putro yasmin pritosmi santatum,
> Iti váni vadanti dyoragamat,—M. I. 9, 10, 11.

"And it came to pass in those days that Yesu came and was baptized in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven saying, Thou art my beloved son. in whom I am well pleased."

WORSHIP IN THE SANCTUARY.

Having bathed and cleansed himself the householder shall put on clean apparel fitted for devotion.

2. For if his garment be uncleansed and defiled it may suggest thoughts of the world and even impurity and serve as fetters to keep down the spirit.

3. Therefore enter the holy sanctuary of the Lord with vestment pure and worthy of His presence.

4. And sit on thine own carpet at thy appointed seat, and be not reckless about seats or carpets, using those which belong to others and which thou hast not familiarized or made thine own by daily use.

5. Thou shalt love and honor the carpet on which thou prayest, and treat it as thy companion and friend in devotion, and carry it with thee in thy travels.

6. Let the husband and the wife, the brother and the sister, the father and the son, the mother and the daughter sit on their respective carpets in the sanctuary, round the family altar.

7. If guests or friends join in devotion let all the men sit on one side and the women on the other.

8. Each worshipper after taking his or her seat shall reverently bow before the family Deity.

9. The householder shall conduct service with solemnity and yet in a homely

style adapted to the understanding and the requirements of the family.

10. He shall begin with an invocation, and then there shall be a hymn, in which the voices of the men shall commingle with the tender voices of the women, and swell into a chorus of praise and prayer unto the Lord.

11. Then shall follow the Adoration, all the attributes of Divinity being clearly set forth and realized and magnified, one after another, in the prescribed order.

12. These separated attributes shall then be realized together as a Holy Personal Presence in silent Meditation, the entire congregation observing the profoundest silence for a few minutes.

13. Having seen the Lord in the recesses of the heart the congregation shall offer united prayers in prescribed form, after which each individual shall pray, one every day, by rotation, speaking only of personal wants and sins.

14. After the singing of the second hymn the sacred Names of God shall be solemnly chanted, for unto the believer

sweet and dear is the Name and mighty to save.

15. Then shall the presiding minister read scriptural texts magnifying the wisdom of ages and honoring the prophets and sacred books of the east and the west.

16. He shall then offer the chief prayer of the day, not carelessly or as a task, but with earnestness and sincerity, wisdom and reverence and loving tenderness.

17. The prayers shall be fresh every morning, sweet and beautiful as fresh flowers, breathing new thoughts and sentiments and aspiration every day.

18. Vain babbling pleaseth not our God, nor the repetition of set phrases, nor religious cant, nor the affection of humility and poverty, nor gestures, nor intonation. These are a mockery and verily an insult to the Most High, and He hateth such abominations.

19. Let daily worship in the family sanctuary be intensely real, and let those that pray in spirit and in truth, with

reverent lips and hearts full of living freshness.

20. And let those that pray in the house of God remember that they shall not merely ask but receive, not merely seek and search but see the Lord and gather His righteousness and peace and the inspiration and joy of His countenance.

21. For if ye only pray and ask and beg from day to day what reward have ye? I will respond to prayer and give to the suppliant what he seeketh, said the Lord, and every sincere petition of the humble sinner will I grant.

22. Therefore, as ye pray, wait trustfully till the Lord speaks and gives out of the riches of His mercy, filling every heart with wisdom and inspiration, holiness and joy.

23. So shall every morning be a blessed morning, and amid fresh prayer and praise the family of God shall eat and drink abundantly of His sweet grace and their souls shall become fat with the inspiration of the Holy Spirit.

24. After the Benediction and the con-

cluding hymn the congregation shall bow before the Lord and bless and thank Him for His mercies.

25. And then say with joyful hearts,

Peace, Peace, Peace.

DAILY MEALS.

If ye eat as the beasts eat, are ye not carnal? Yes, ye are like fattened oxen and ravenous wolves.

2. Verily the carnal eat carnal food, but to the spiritual bread is life eternal.

3. Blessed are they who eat and drink unto the Lord and realize Divinity in their daily food.

4. For bread is indeed divine and rice is divine, and whoso eateth these in the name of God shall be saved.

5. Therefore be not as the epicureans are, who eat and drink and become merry unto destruction.

6. Let not thy dining-room, O godly householder, be a place of riotous feasting, but a sacred temple where the believer eateth the Lord's bread.

7. Thy bath-room is for baptism and thy dining room for the eucharist: both shall be sacred unto thee, and neither shalt thou suffer to be unclean or ungodly.

8. Remember always the scriptural text,

"Asnitha vatha pivatha kurutha vatha yattatah, yuyam kuruta tat sarvam mahimne Paramesituh."

Whether ye eat or drink or whatsoever ye do, do all to the glory of the God.

9. The morning devotion being over, the householder and the rest of the family shall enter the sacred place of their daily meals with hearts fully imbued with the spirit of the above text.

10. When every one has taken his or her seat let all reverently bow before the Invisible *Annadayini*, the Giver of rice, and let the householder say,

11. Bless the food before us, Good God, and grant that it may sanctify us.

12. Thou shalt not touch unclean bread nor unconsecrated rice, but taste that which the touch of the Divine hand has sanctified.

13. Therefore let every believer not only say grace but also behold the presence of the Lord as a nourishing Force in the food, and realize therein a type of the higher food of the soul.

14. Let him hearken unto the voice of the Lord saying, Lo! I am in thy bread.

15. Listen also to the voice of the saints vibrating through centuries of antiquity. Remember the Son of God in thy meals, and eat his life, making his flesh thy flesh and his blood thy blood, and let us abide perpetually in thee.

16. Then eat, and as thy mouth eats rice and bread, vegetables and sweets, the inner man shall eat and assimilate piety and purity, love and joy, and gather life eternal in God and in His saints.

17. And thus in the house of God there shall be no carnal eating, but only sacramental breakfast and dinner every morning and evening.

18. So shall spirit eat spirit and spirit drink spirit in the blessed mystery of the eucharist, which saints have taught and scripture hath magnified.

19. Regulate the diet of the whole household by the principles of economy and sobriety and health.

20. Avoid all manner of extravagance, and let not the cost of thy meals outrun thy means.

21. Be sober and touch not wine, for it is poison unto thee and death unto thy neighbour.

22. Whatsoever causeth thy weak brother to stumble thou shalt avoid, saith the Lord.

23. As for meat let those abstain who have taken the vow of poverty and simplicity, and are pledged to self-denial with a view to guard themselves and their neighbours against carnality.

24. Thy food shall be simple and yet invigorating, it shall be such as may bring to thee health and strength.

25. Take no unwholesome food albeit palatable and delicious, for verily it is the parent of disease.

26. The quality and quantity of food for each member of the family shall be daily determined by the state of his health

and the peculiar requirements of his constitution.

27. Let thy food vary from day to day that thou mayst eat with relish and get all the essential elements of food which thy system needs.

28. The lady of the house shall determine the daily bill of fare.

29. The family physician shall regulate the regimen of the household, commending the things that shall be, and prohibiting the things that shall not be, eaten, and whatsoever he shall interdict in the name and as the representative of God let none touch.

30. And when ye eat, eat not with morose and melancholy faces, but with cheerful spirits and smiling countenances.

31. Let there be pleasant conversation and interesting gossip and abundance of good humour.

BUSINESS.

AFTER taking his morning meal the householder shall rest a while, and then proceed to his place of business.

2. Whether he serves others in the capacity of a paid subordinate, or is engaged in an independent profession or trade, he shall attend to his engagements with the utmost punctuality.

3. For punctuality is the soul of success, and its violation is condemnable in the sight of God being a wilful violation of the rule of veracity.

4. Remember the Lord before thou enterest upon thy daily work.

5. Temptations and trials, difficulties and dangers abound in the world of business, and none can combat them except the true believer who trusts the Lord.

6. Wilt thou, conceited worldling, venture upon the perilous sea of secular work, where so many are wrecked daily, with the rudder in thine own hand?

7. Dost thou believe that thou knowest trade and finance, commerce and agriculture, law and medicine, and reform, the fine arts and the mechanical arts better than thy God, or that thou art a better book-keeper or householder than He?

8. Canst thou attain wealth and prosperity without Divine help, canst thou add a *cowrie* to thy stock without the strength of the Lord?

9. Cast off this infidel infatuation, and believe that if thou plungest into secular work without the Lord's guidance, worldliness shall swallow thee, and lying and corruption, anger and covetousness, and all manner of sensuality and sin shall drag thee in their impetuous current into the vortex of death.

10. Therefore in all things depend upon thy Master for wisdom and strength, and seek His counsel in all intricate and important questions.

11. What thou shalt do and how thou shalt do it thy Master shall tell thee, and thy Father who hears thy prayer will not desert thee in the hour of trial and temptation.

12. Whatever thy business, and wheresoever thou mayst be employed, the Lord is thy only Master, and thou art his servant, and His behests only shalt thou carry out.

13. Whether at home or in a shop, in the bank or the merchant's office, in the manufactory or the observatory, in the council chamber or the field of survey, remember that it is a sacred place where thou art employed, and that thou art doing sacred work under the eye of thy Heavenly Master who is before thee.

14. Not only is thy place of business sacred and thy work holy, but the very tools with which thou workest shalt thou consider sacred.

15. The King's sceptre, the surgeon's lancet, the astronomer's telescope, the architect's trowel, the writer's quill, the painter's pencil, the carpenter's chisel, the blacksmith's hammer, the tiller's scythe, all these, when consecrated to the Lord's service, He toucheth and sanctifieth, and blessed are they who use them reverently in His holy name and unto His glory.

16. Be not slothful, but active and diligent and persevering, doing the full measure of the work appointed by thy Master.

17. For if a man neglects his Master's work or does less than is enjoined, shall he not suffer the penalty of indolence? Only the labourer is worthy of his hire, but he that sleeps and is idle steals bread from his Master's house and is a thief.

18. Nor should the servant of God work by fits and starts, toiling for a week and then sleeping for a month, but he shall work with constancy and with sustained zeal, working at least seven hours daily.

19. Every man shall have to render unto the Lord a full account of his daily stewardship, of the amount of work he does everyday, and of the manner in which, and the extent to which he employs his physical and mental energies.

20. Preserve thine equanimity amid the vexation and irritation of daily toil, and thy freshness and buoyancy amid its dull unvarying monotony.

21. If ever thy passions are aroused in the course of business, if thy heart becomes angry or fretful, proud or jealous, if thou art tempted by thirst of gold to do aught that is dishonest or unfair or un-

truthful, turn instantly to thy Master, and offer brief ejaculatory prayers within, saying, God save me, Heaven deliver me from worldliness and sin, Father keep my temper, Saviour from gold-worship set me free, Master control Thy servant.

22. Work always with a cheerful heart, thou child of industry, for joyful toil in the Lord's vineyard shall make thee healthy and wise and pure, and it shall bring thee here and hereafter a plentiful harvest of divine life.

23. For true labour is worship, it is the worship of Eternal Force, the homage of our little will force to the Great Will, the communion of our energy with Supreme Energy in holy and useful work.

24. The infidel goeth to his place of business in a godless spirit, and he returneth therefrom with a heart full of vexation and heaviness.

25. But the joy of the Lord is upon them that serve Him, and lo! they return every evening from their field of work with joyful and thankful hearts, singing the glory of His name.

AMUSEMENTS.

LET the householder after the day's work seek such amusements and pleasures as are harmless.

2. For labour and amusement, work and rest are both hallowed and divine.

3. From each of His servants the Lord our Master daily demandeth the fullest measure of work, and unto every one He giveth freely the fullest measure of joy, and unto men and women and children He dispenseth a rich fund of enjoyments suited to each.

4. He who sacrifices work for the sake of amusement is as much to be censured as the man who works continually without joy or relaxation, and is like one that liveth in the burial place and hath adopted life-long mourning.

5. Heaven is not made of mourners, nor is our God a taskmaster.

6. Moroseness is not sanctity nor is weeping salvation.

7. Work in season and smile in season, saith the Lord.

8. As industry is the worship of Divine force so is amusement the worship of Divine joy.

9. Ye believers, work as the Lord our God worketh and rejoice and smile as He rejoiceth and smileth.

10. Blessed are they in whom His force works and in whom His joy abounds!

11. In all your amusements and enjoyments let the pure smile of Heaven play on your lips.

12. Avoid excess of pleasure, for it defiles the heart and brings on carnality and levity of spirit.

13. The carnal seek pleasure in wine and woman, and thousands perish in the vortex of dissipation.

14. The wise abhor these two deadly forms of vicious indulgences and keep aloof from them altogether.

15. Drunkenness and debauchery are the vilest of abominations on earth, and those addicted thereto shall be treated as unclean outcasts, who breathe poison and pollution in society.

16. If the company of the harlot pleases

thee or the sight of her face, thy pleasure, O gay youth, is thy death.

17. Nor shouldst thou constantly seek the company of gay and frivolous women, as is the habit of thoughtless youths, for in the excitements of carnal mirth is the seed of corruption.

18. Seek not joy in gambling, for it bringeth ruin and misery.

19. Ask the Lord to determine and regulate thy daily amusements, and trust not thine own judgment, or thou runnest much risk.

20. Indulge in all manner of harmless sports and games which are agreeable to the body and the mind.

21. And as there is wide variety of these, thou shalt vary thine amusements and prevent dull monotony.

22. Music is the highest and the purest of all enjoyments, and is indeed heaven upon earth.

23. She is a sweet angel, blessed daughter of Heaven, who assuages grief, relieves weariness, allays anxiety, guards

against temptation, tranquilizes stormy passions, scatters joy and promotes devotion.

24. Woe unto him who desecrates music by applying it to immoral and sensual purposes, who delights in lust-awakening songs, who is fond of the music of harlot lips, who in the name of music destroyeth his own soul and the souls of others.

25. Truly there is divinity in music, and in the charms of the sweet voice and the harmony of many instruments is the Blessed Mother of Music, the Invisible *Saraswati* of Eternal Harmony.

26. Therefore honor music and treat all songs and musical instruments with the reverence due to sacred things, and let heavenly music fill every house of God with peace and joy, with concord and harmony.

27. If possible, thou shalt now and then combine music with instruction and pleasure with wisdom on the stage, and seek in drama the purest intellectual joy.

28. Great is the power of the drama,

and blessed are they who use it for their own good and the benefit of others.

29. Many a sinner has it reclaimed, many a social abuse has it rectified, many a sorrowful heart has it cheered, many an idle evening has it enlivened, many a youthful group of associates has it kept from dissipation, many a languid soul has it roused into fresh life.

30. Therefore band yourselves together, ye young men who pant after rational amusements, and in the evening enact such pieces of drama, ancient or original, as are full of wisdom, and give yourselves and your friends the most exalted of social entertainments.

31. But beware, let there be no revelry, no association with immoral men or women, no unhallowed representation, nothing whatsoever that taints the heart, induces moral laxity, injures health or interferes with higher duties.

32. Consecrate the stage and all its appendages unto the Lord, and act and play, sing and dance in His presence, that

thus ye may magnify the Lord of the Drama.

33. Evening parties and soirees, with or without musical entertainments, are also sources of rational amusement, and prove besides profitable unto the cementing of friendship, the promotion of brotherhood and goodwill, and the gathering of much valuable knowledge and information.

34. Conversation bringeth abundance of joy and mirth, wit and humour, and is always available and within the reach of all.

35. Whensoever ye have opportunities, meet and talk on all subjects of interest exchanging your best thoughts and ideas, and reciprocating the affections and sympathies of the heart with fraternal cordiality.

STUDIES.

THOU shalt devote thy leisure hours before or after evening meal to reading good books and periodicals.

2. As thy body and soul require exercise, so does thy mind need constant

culture, so that all its faculties may grow strong and healthy and gather wisdom and truth.

3. Let not thy reading be vain or unprofitable, let it not be such as may corrupt thy morals.

4. Books are like companions. Noxious literature like evil company secretly defiles the heart, while good books are as wholesome and fruitful as the company of saints.

5. Verily a book of wisdom is the soul's best instructor and friend in solitude.

6. Without lips it gives abundance of counsel, and though it has no hands it wipes off the tears of the sorrowful.

7. The householder shall keep a library of select books in the house, and shall dedicate it to the God of Wisdom.

8. And he shall from time to time enrich his library by the addition of suitable books according to his means.

9. Let the family library be small, but let it contain the choicest books and breathe the fragrance of what the wise have written and said in different ages.

10. And let there be a wide variety in thy collection, that as thy food varies from day to day thy mental food too may vary and suit the diverse tastes of the mind.

11. Science and literature, theology and philosophy, history and biography, poetry and drama, moral anecdotes and accounts of travels, sermons and devotions, and above all the holy scriptures of all nations.

12. And thou shalt cherish thy books and preserve them with great care like unto rich treasures, and thou shalt treat them reverentially as sacred things, for they are repositories of God's truth.

13. Remember that all truth is divine, and whether moral, historical or scientific, it ought to be honoured as God's truth.

14. Let thy reading be moderate, and not excessive.

15. For too much reading like too much eating is a burden and a weariness to the system, and hinders assimilation.

16. If thou canst not digest what thou eatest thy food shall be poison unto thee and bring on diseases.

17. And if thou devourest a multiplicity of books thy mind shall be encumbered and burdened and it shall be enervated and its organs unfitted for sound thought.

18. The true scholar shall read a few lines or a few chapters daily and take care that what is read is digested and assimilated before he proceeds to read again.

19. The end of reading is not information nor pleasure, but the disciplining and perfecting of the mind by thought.

20. Thought is the mind's gastric juice which converts knowledge into wisdom, information into character, and the contents of books into the blood and fat of the soul.

21. Therefore be not ambitious of reading too much or learning too much or remembering too much, but let it be thine ambition to be thoughtful that thine may be always a healthy, strong and bright intellect.

22. Think and ponder on all that thou readest, judging and reasoning, comparing and generalizing, analyzing and com-

prehending, and evolving sound principles, till all objective truth is subjectified and assimilated to thy being and character.

23. Woe unto those who are ever floating upon the wide sea of books and catching mere straws.

24. Blessed are they who dive below and gather pearls.

25. A whole library yieldeth no profit to the superficial and thoughtless reader, but the thoughtful find a world of wisdom in a dozen words.

26. Be not tired of learning, nor shalt thou deem thyself too old to learn, but diligently gather wisdom till the last day of thy life.

27. It is indeed a glory and a privilege to be ever learning at the feet of the Divine Teacher.

28. Remember that we all come to earth as to an academy for education and discipline, and blessed are they who pass out of it with brilliant scholarship to receive their prizes and honors in heaven.

29. Be not enamoured of books of fiction, for they only fascinate the heart

and regale the imagination, but give no real food to the mind.

30. He who delights in too much romance eats shadows and dwells in the land of apparitions.

31. Unclean and filthy literature thou shalt never touch.

32. Beware of atheistic books, for they are a horror and an abomination.

33. Wilt thou, O believer, for the sake of false liberalism, defile thy table by placing upon it such balsphemous books as deny and insult the Lord? God forbid!

34. If thou readest one atheistic leaflet thy neighbour shall read twenty such volumes and the evil contagion shall spread.

35. Therefore treat every form of atheistic literature as the deadliest foe of God and man, and shun even the shadow of that vile thing.

36. Honor above all books the *shastras* of the prophets of all ages, for in these scriptures is deep wisdom, the wisdom of inspiration, and give unto them unsectarian reverence and homage.

37. And may all thy studies and readings, O devout scholar, conduce to the glorifying of the Science of the New Dispensation!

CHARITIES.

THE house that hath no charity is not the house of God, though it may have all the ostentation of daily worship and roar with noisy prayers.

2. Faith without charity is hollow pietism, it is a barren tree that beareth no fruit.

3. He who professeth love for the Father but hath no love for the brother is a hypocrite and an impostor, who hides selfishness in sackcloth.

4. But in the truly devout the love of God is like an overflowing river, which swells and rises, breaks all barriers and spreads over the wide world, filling all its deep places with plenty, and producing a harvest of joy in its parched field.

5. Therefore the householder shall eschew selfishness as a curse and an abo-

mination, and make his home the home of charity and love.

6. Yet not in a spirit of pride and arrogance shalt thou give unto the poor, despising them as low outcasts worthy only of contempt and pity.

7. But thou shalt honor the poor and the needy, and account it a privilege and a virtue to serve them.

8. For if charity blesses him that receives, does it not bless him a hundred-fold who gives? It giveth silver to the recipient, but to the donor it bringeth gold.

9. Verily, verily he who giveth to the poor giveth to the Lord, and therefore shall charity be always magnified even as giving unto the Lord.

10. In so great and divine a work then be not idle or indifferent or weary, but let it ever be thine ambition to do the greatest amount of charity with the limited resources and opportunities at thy disposal.

11. Nor should thy charity be fitful, a mere outburst of temporary sentimentalism.

12. Thou shalt organise charity as a

domestic institution, so that the angel of mercy may never sleep in the house of God.

13. Whensoever the poor come and seek shelter, food or help, let them find in thee a ready helper, and let them not return disappointed seeing thy doors closed or thy hand unwilling.

14. Give to every suppliant a willing ear, even to the humblest and the poorest, and hear all that he has got to say, and then consider the merits of his case dispassionately and charitably.

15. If he is a fit object of charity feed him, clothe him, or serve him otherwise, with a reverent and cheerful heart.

16. When thou buyest thy month's provisions for thy family buy rice and flour for the poor, and let the same be especially set apart in thy store room, and consecrated unto charity, and used exclusively for that purpose.

17. And all thine old clothes and worn out things thou shalt lay aside every month and distribute among those who need them, thus utilizing even things that are rejected and neglected.

18. Thou shalt also give regular monthly grants to charitable societies according to thy means, and never shalt thou withhold or discontinue them on the plea of poverty.

19. For if thy means fail and thy resources prove insufficient for thine own household thou shalt curtail thy charities accordingly, but thou hast no right to deprive the poor of their due.

20. Remember that the money thou hast is not thy property to be used at thy will and pleasure, but a sacred trust committed to thy hands by the Lord for His own purposes.

21. And He has commanded and charged each of his believers, even the poorest, to spend a certain proportion every month for the benefit of others, and therefore thou shalt on no account misappropriate such money to thine own selfish ends.

22. Ye trustees of the Lord's charity fund, render unto Him a faithful account of your stewardship, and let the monthly debit

sheet show the actual payment of the amount due to the poor.

23. Charity embraceth a wide variety of useful service for the benefit of society, and many are the errands of mercy.

24. To feed the hungry, to give water to the thirsty, to clothe the naked, to nurse the sick, to build houses for the homeless, to console the bereaved, to relieve the sufferings of the widow and the orphan, to assist the indigent student with books, to help the establishment and the maintenance of hospitals, schools, and churches, these are ordinary works of charity, to which thou shalt apply thy heart and energy and substance whensoever occasion arises.

25. And there are extraordinary works too which the Lord enjoins upon thee at particular times and seasons.

26. When famine breaks out in the land or plague or epidemic or fire, or some disaster befalls hundreds of people in thine own country or elsewhere, bringing ruin and starvation and distress, thou shalt

render prompt succour and do thy best in all possible ways to alleviate suffering.

27. In the summer months when the sun is powerful provide cooling drink, *sherbet* and ice for the thirsty, and let the weary traveller and the overworked labourer find at thy door rest and refreshment, and a constant supply of pure water flowing from the fountain of mercy.

28. So when it is cold thou shalt provide warm clothing for the poor and the ragged who suffer from the inclemencies of the weather.

29. Thou shalt not encourage idleness and pauperism by indiscriminate charity, but thou shalt only help the deserving.

30. Let not thy gifts be announced with a flourish of trumpets that men may applaud and glorify thee, but when thou givest let thy hand give secretly and modestly, not courting popularity.

31. True charity is not in the hand but in the heart, not in the deed but in the wish and unto the Lord is more acceptable the widow's mite than the splendid gifts of heartless liberality.

32. Blessed are they who live for others and dedicate themselves, body and mind, to the service of humanity, for they shall have their reward here and hereafter.

RELATIONS.

HALLOWED are the relationships and duties of the household, and woe unto him who neglects them as things earthly.

2. Many there are who boast of great things, such as *yoga* and *bhakti*, asceticism and philanthropy, and in their conceit forget the smaller concerns of their daily life and affect to despise their parents, their wives and children.

3. They fancy they soar in heaven, and they think it mean to touch the ground of earthly duty.

4. But these men are without excuse before heaven's judgment, for the Lord Himself hath established and sanctified all household relationships and all domestic duties hath He enjoined, and each proud transgressor will He visit with condign punishment.

5. Thinkest thou, child of conceit, that thy home is an unholy lodging, and thy parents and children and wife, mere brute relations to whom thou owest no moral obligations?

6. Nay, regard thy home as the Lord's home and all thy relations as sacred relations, whom the Lord has called thee to honor and serve.

7. Not the least in the Lord's family darest thou despise or neglect.

8. And for each little obligation thou shalt be called to account here and hereafter.

9. Dost thou not know, O man, who thy parents are? Thy father and thy mother are of heaven heavenly.

10. Thou shalt revere them and bow before them and give them reverential homage as unto holy persons.

11. For who on earth is so great as thy father? And thy mother, is she not high as heaven?

12. Thy father and thy mother hath the Lord appointed as His representatives

in the domestic world to nurse His children and train them in His ways.

13. In thy father behold thy heavenly Father, and in thy mother behold the heavenly Mother's love incarnate.

14. Verily, as scripture saith, parents are divine persons and ought to be revered and served as such :

> Mátaram pitaram chaiba sákshát
> pratyaksha devatám,
> Matvá grihi nishebeta sadá sarva
> prajatnatah.

Mahánirvan viii. 24.

15. Children, obey your parents, serve them to the best of your ability, satisfy their requirements, relieve their sufferings, and gladden their hearts with words of sweet affection.

16. Labor with your body and mind as long as ye live to discharge the debt of obligation which ye owe to your loving parents, a debt immense as the shoreless sea.

17. And when they are old and infirm take good care of them, give them your

best services for their temporal well being, and cheer them with sacred readings and sacred music for the benefit of their souls.

18. Let not your services be hollow and external drudgery, like those of a hireling, but the overflowing of intense affection, fervent gratitude and loyal attachment.

19. Ye sons and daughters in God's household, under benign parental discipline and guidance daily grow in faith and righteousness and love.

20. Parents, give your children physical, moral and spiritual education, and train them up for the Lord.

21. Too much indulgence corrupteth the child, and likewise too much severity.

22. Therefore, in moderation shall parental authority be exercised, tempering hard discipline with tender love.

23. Adopt no system of high-pressure training, but let the training of children be easy and natural.

24. Be not too meddlesome, but leave them to attain healthy growth under proper influences.

25. Take precaution always that they

are not forced into premature and precocious development.

26. Give your children health first—pure air, good food, exercise and rest.

27. And when they are boys and girls give them moral instruction, and when they are young men and young women give them religion.

28. Do not stuff the young head with hard dogmas and doctrines of theology; rejoice not if you see little children utter the catechism parrot-like.

29. In educating and bringing up children the father and the mother shall both take part, for each has a part to fulfil, and unless paternal and maternal influences combine juvenile education is incomplete.

30. Then is the child's education perfected when all the virtues of the father and all the graces of the mother unite in his character.

31. From evil company and from all demoralizing influences guard the young.

32. Give your boys and girls select books and select companions, and present

to them good pictures and illustrated moral anecdotes, that their tender and susceptible hearts may catch the best impressions in early life.

33. Develop in the young a taste for the poetry and beauty of nature and cultivate in them a love of flowers.

34. If there is a garden attached to the house let them go about looking at plants and trees, evergreens and flowers, and let them also take part in gardening.

35. And if there are domesticated animals and birds in the house let the children be taught to treat them kindly, to feed them and caress them.

36. Children in God's household shall always be distinguished for kindness to animals, yea even to little ants and insects.

37. Honor little children, for of such is the kingdom of heaven, and be it always your ambition and care so to train them that their innocence may develop into holiness and they may be sure of heaven hereafter.

38. And in the education of children all earthly parents shall ever look up to the Supreme Parent as their guide and pattern.

BROTHERS AND SISTERS.

BROTHERS, love your sisters: sisters, love your brothers.

2. For ye are born of the same parents, and the Lord calleth such to be knit together in the sweetest affection solely because of their common parentage, and for no other reason.

3. Ye may condemn each other's failings, ye may differ widely in opinion and temper, but ye shall always love with intense affection all of the same parents born.

4. Live in peace, under the parental roof, as one united family, serving one another with pure and disinterested affection, and let no unseemly dispute disturb the harmony.

5. Quarrel not, be not jealous, be not unkind, treat not the elders with disrespect nor the younger ones with contempt.

6. As ye grow in years and get

married ye may go and settle elsewhere with your husbands or wives, but there shall be no separation or disunion of hearts though there may be physical separation.

7. Wherever ye may be your hearts shall live in peace and concord, united in lasting fellowship, and nothing shall break the bonds which God hath established.

8. Marriage is a fruitful cause of dissensions between brothers, and the best of brothers have parted and quarrelled and proved inveterate enemies because of their quarrelsome wives.

9. Therefore beware; let none cast away the brother of his heart or his dear sister with a view to please his wife.

10. And let no woman be at enmity with her brothers or sisters to please her husband.

11. Realize the sacred import of the words brotherly love and brotherhood, and let your mutual dealings be such as may truly serve as a pattern and an example of happy and loving fellowship.

12. That thus little brotherhoods and little sisterhoods may eventually swell into

a universal brotherhood and a universal sisterhood in the kingdom of heaven, acknowledging and serving God, their common Parent, as a blessed confraternity of loving souls.

HUSBAND AND WIFE.

MATRIMONY is a divine institution, and it shall be honored as such.

2. They degrade it to a human institution and an earthly alliance who treat it as a civil contract.

3. Is the husband merchandize and are wives goods to be bought and sold in the market?

4. Is the registrar the god of marriage and doth his seal ratify the marriage bond?

5. It is the soul that marries, and it is the Lord God and He only who ties the connubial knot between one immortal soul and another.

6. Remember that there is no marriage save that which the Lord Himself solemnizes.

7. Therefore when ye marry invoke not the aid of human law or civil authorities

to help you to purchase each other as mercantile commodities under a civil contract, but enter into the sacred bonds of matrimony in the presence and under the seal of the Heavenly Registrar.

8. And who is there among you who can undertake the awful responsibilities of married life without the Lord's blessing and grace?

9. Bow reverently at the feet of the God of Marriage, and devoutly enter the world of trials and temptations with His blessing on your heads and His light and strength in your hearts.

10. And so long as ye live pray and struggle that the connubial alliance of your souls may be perfected year after year unto an everlasting union in heaven.

11. For marriage is not a final consummation but a progressive state of increasing attachment and growing holiness.

12. No man, no woman is truly or fully married; wedlock is only the first step towards the inner partnership which is yet to be and a type of the higher spirit-union which is yet to grow.

13. Therefore, let the husband and the wife be more and more fully married and united in spirit.

14. For now they are only half, then they shall be one, an indivisible unity in the Lord.

15. To this end is marriage ; therefore ye husbands and wives, trust each other, honor and love each other, and in all things, temporal and spiritual, try to work in perfect accord and harmony that ye may be one.

16. Let not the husband or the wife arrogantly raise questions of the superiority of his or her sex, but let them honor each other as equals and co-workers in God's household.

17. The husband who treats the wife as a menial servant and cannot trust her chastity unless she is in close custody as a prisoner in the zenana, who would always keep her down as a slave and never allow her to rise, is unworthy of her.

18. So is the wife wholly unworthy of her husband who always tries to enslave him and reign over him and keep him

fascinated in the chains of carnality and worldliness.

19. Let there be no tyranny on either side, but united service in the Master's establishment.

20. Though equals let not the man or the woman falsely personate each other's character or usurp each other's functions.

21. The Lord has assigned to each a distinctive character and mission in the family, and let none depart from it.

22. Let not the man be womanly, let him not play the housewife: let not the woman seek to be manly, let her not be ambitious of doing man's work.

23. But let each do the work appointed by the Lord, and maintain towards each other most friendly relations as partners, never quarrelling as hostile rivals.

24. Woe unto the woman who contradicts nature and defies God, and leaving her legitimate functions indulges in masculine pursuits and sports and amusements and imitates masculine habits. Ruin awaits her and shame and degradation shall become her lot.

25. If pride ruins the house, jealousy is another cause of domestic unhappiness. Eschew jealousy as a lie and a sin.

26. Unfaithfulness is the greatest sin against which both the husband and the wife shall guard themselves, the least thought of unchastity in the heart being accounted an abomination.

27. But chastity which is safe only where there is no danger and is ready to succumb to temptation is not true chastity. Let conjugal fidelity be proof against all manner of temptation and trial. Let husband and wife be so thoroughly devoted to each other that unchaste thoughts shall become impossible in all circumstances.

28 To chastity add love. The former is negative, the latter positive. The former is the bud, the latter is the blooming flower.

29. The husband and wife shall love each other with passionate and enthusiastic attachment and fondly dwell in each other.

30. As they shall work conjointly in

regulating the temporal affairs of the household, they shall also pray together and occasionally converse on the eternal interests of their souls.

31. It is a heavenly spectacle when the husband and the wife sit together in some retired place and pray and sing and commune with the Eternal Spirit with joyful hearts.

32. So may they rise when this life is over to the beatitudes of heaven and enter together the mansions of everlasting holiness and joy!

SERVANTS.

Blessed is the house where the servants are kindly treated and their wants carefully attended to.

2. The pride of man so puffeth him that he hates and despises his servants and thinks it mean to look after their well-being.

3. Shall the master serve? The servant alone serveth. So argues the conceited heart.

4. Yes the master serveth, no less than the servants. He who serveth not cannot be a master.

5. Even the Lord of heaven and earth serveth, yea He cometh down daily from His exalted throne to serve even the poorest and the lowest of His servants.

6. Then fling away thy pride, boastful man, and think it truly divine to serve those who come to serve thee.

7. The householder led by the Spirit of God shall look upon the menials under him as his children worthy of his tenderest care and paternal solicitude.

8. Let him remember that the Lord holds him accountable for these wards committed to his guardianship.

9. And let the master of the house be unto the servants their father, and the mistress of the house their mother, so shall there be exceeding joy among them, and they shall serve both loyally and cheerfully.

10. When thou engagest thy servant give him clearly to understand what his work shall be, explaining to him the exact nature of his duties, the total quantity of

work he shall have to perform, the number of hours he shall be allowed to rest each day, and also the precise time when he shall get his wages, whether weekly or monthly or quarterly.

Wage

11. Let not wages accumulate, for then the householder runs into debt and brings upon himself the double curse of breaking a sacred contract and inflicting sorrow and suffering, improvidence and debt and habits of recklessness upon the poor and helpless, while he himself rejoices in plenty and eats his bread merrily.

12. Wilt thou cruelly deprive thy servant of his due and deny him his bread and salt while thou art fattening thyself and thy children with his money?

13. God forbid! Against such atrocious selfishness, injustice and inhumanity may He guard thee!

14. Tempt not thy servant, for he who bringeth the poor and the weak into temptation committeth grievous sin.

15. If thou givest thy servant no definite work to do but leavest him amid the uncertainties of a wide sea of general ser-

vice, making him thy butler, tailor, cook and groom, and loading him with all manner of responsibilities, thou temptest him to be negligent and idle and unfit, and thou spoilest him with too much work and too many cares.

16. The servant who is expected to do everything shall do nothing satisfactorily and shall always cause his master trouble and vexation.

17. Nor shalt thou tempt thy servant by leaving thy cash and jewellery and other precious things scattered on all sides. Nor shalt thou give him charge of thy household furniture and goods without making a list of them or distinctly making him responsible for them.

18. He who keeps no account of his own things, is extravagant and reckless, and does not keep his servants under control and a strict sense of accountability must not wonder or regret if his things are constantly missing and disappearing and his servants growing in dishonesty and unfair dealings.

19. How many have made honest ser-

vants dishonest by leading their weak hearts into temptations!

20. These men sin against God by losing through negligence the things in His house of which they are responsible custodians, and they sin against man by plunging him into temptation and corruption. Verily the Lord will punish both the negligent master and the dishonest servant.

21. The apartments assigned to the servants shall not be damp or unhealthy; let them have healthy rooms, comfortable bed, warm clothing in winter and nourishing food.

22. And when they are ill neglect not to supply them with proper medicine and diet.

23. As thou shalt punish and scold thy servants when they are disobedient or negligent, thou shalt gladden them with kind words and make them handsome presents when they discharge their duties to thy satisfaction.

24. On occasions of religious festival and domestic ceremony give the menials in thy establishment a joyful feast.

25. The fruits of the season, ice, sweetmeats, clothes and shoes, new or old, shall also prove acceptable presents, and shall cause thy servants to smile and bless thee.

26. Let the man servant and the woman servant live apart from each other, and let them not by cultivating undue familiarity bring scandal and corruption into the Lord's house.

27. Dissipation and drunkenness thou shalt check among thy servants with the severest discipline.

28. Thou shalt also keep thy children from contracting evil habits in the company of bad servants: these have ruined many a family.

29. Beware of the seductive charms of frail women and harlots who often seek employment in the guise of domestic servants and entrap and ruin the unwary. Against such foul pest close thy doors.

30. Do all in thy power to enforce the strictest moral discipline among thy servants and lead them into the paths of honesty, sobriety and purity.

31. If they can read fail not to put in

their hands cheap journals and illustrated popular magazines that they may find profitable employment for their minds during leisure hours.

32. When they are engaged in devotions or other religious exercises interrupt them not.

33. If they are of thy faith admit them occasionally to such services or hymns or readings in the house as may be interesting and profitable to them.

34. As God rules His servants so shalt thou rule thy servants righteously and in mercy.

CEREMONIES.

THE householder shall perform all domestic ceremonies in the name of the One Holy God.

2. And he shall shun all admixture of idolatry and superstition.

3. Neither shall he bow before the gods of the land seeking to please kith and kin, nor shall he introduce new forms of idol-worship or new superstitions of his own devising.

4. The purity of his faith shall he preserve unsullied in all rites and ceremonies, and his conscience shall he keep clean and undefiled.

5. Be not addicted to forms and pompous symbolism, and always avoid pageantry and show.

6. For the heart that panteth after these shall prefer the things of the senses to the things of the Spirit and run into the excesses of ritualism.

7. Encumber not the spirit with too many empty forms, but adopt only such rites as the spirit demands and needs, so that the form may be subservient to the spirit and not the spirit to the form.

8. The children of the Spirit rejoice in simplicity, not the superfluity of external observances.

9. There is no merit in rites and ceremonies, no sanctifying efficacy in outward objects or forms.

10. The purest and the grandest rite hath no saving power in itself, nor are things in themselves hallowed which we call hallowed.

11. Flowers and incense, fire and water, flags and pictures may prove helpful to devotion ; but woe unto him who magnifies them as sacred things.

12. Times and seasons, hours and months may be appointed for particular devotional or household purposes and may therefore seem holy ; but woe unto him who ascribes holiness unto them and thinks other seasons unholy.

13. Recitations of scriptural texts, priestly ministrations, ablutions, vows, all these verily have their uses, and may be made to subserve most sacred purposes ; but woe unto him who thinks that they are therefore sacred in themselves and none is saved without their saving merits.

14. And yet thou shalt observe all rites and ceremonies enjoined by the Lord with becoming solemnity, doing nothing recklessly or with irreverence.

15. Whenever there is a domestic festival to be celebrated or any important sacrament to be performed conduct thyself according to the rules and discipline of

thy Church, so that the ceremony may be solemn and impressive.

16. And let all the members of the Holy Church adopt uniformity of procedure and a fixed and definite ritual in matters essential leaving room for differences in things non-essential to suit varying tastes and the diverse needs and customs of different races and communities.

17. Thus shall there be unity of worship and likewise unity of ritual in the homes of all who are loyal to the Holy One and His Church.

JATKARMA OR BIRTH-FESTIVAL.

WHEN a child is born there shall be rejoicing in the house.

2. And the occasion shall be celebrated with becoming demonstrations of joy and gratefulness.

3. For is not the birth of a child the advent of an immortal soul, the enlistment of a new soldier to fight against evil and establish the kingdom of heaven on earth, a fresh accession to the ranks of

workers in the Lord's vineyard, and the appearance of a new star of joy and hope in the firmament of the domestic world to gladden the hearts of parents?

4. Is not the child a precious gift of Providence, a fresh proof of the Lord's loving-kindness?

5. Is not this new-born babe an angel of innocence and divine beauty in whose face is the image of the very God?

6. Wilt thou then treat this great event in the household with cynical indifference, O householder?

7. Rejoice father and mother, brother and sister, rejoice all ye in God's house, rejoice kinsmen and neighbours, and give unto this bright angel a fitting reception and a joyful welcome, and pour out your heart's thanksgivings unto the Merciful Lord.

8. After the birth of the child it shall be thoroughly washed and cleansed and anointed, and dressed in a suit of fresh garment of pure white linen shall be presented to the mother.

9. And the mother shall joyfully look at

the child, and kiss it with overflowing affection.

10. And then assuming a prayerful attitude she shall thus invoke Divine blessing : Lord, I have seen the face of this new-born child Thou hast given me. I thank Thee for Thy gift. Father, bless this child, and make it Thine for ever.

11. Then shall the father come and see the child and pray likewise.

12. And then shall brothers and sisters come, and other relatives, and they shall behold the face of the babe with joy and thankfulness, and pray for Divine blessing in their hearts.

13. Great care shall be taken of the child for four weeks after confinement, and the laws of health and sanitation shall be rigidly observed under medical advice and direction, and it shall be treated as a sacred trust.

14. Within a month from the day of birth the *jatkarma* or birth-festival of the child shall be celebrated.

15. The sanctuary shall be decorated with fresh flowers on the day appointed.

16. After the introductory portion of the usual morning service the father shall stand before the family altar, and offer the following prayer :

17. Merciful God, I thank Thee for having with tender care protected this child in the mother's womb, and preserved it, in its helpless and defenceless condition, from all manner of danger and disease. I thank Thee that, in darkness and solitude, Thou didst shape its limbs with artistic symmetry and beauty, and having furnished it with all necessary appliances Thou hast in the fulness of time brought it into the world to do Thy work and serve Thy people. And as I thankfully bow before Thee for this Thy gift, which is unto me a fresh token of Thy love, a treasure and a joy, grant that I may fully realize my responsibility and discharge my stewardship with fidelity. Conscious of my weakness and imperfections I cast myself under Thy guidance, and most humbly do I beseech Thee to give me faith and strength and true paternal love, that I may as Thy devoted servant keep

this infant under Thy guardianship and care, and rear it for Thy service. Bless this child, and be unto it Father and Mother and Friend, that it may ever repose on Thy tender lap far from all evil. God of this house, make the new-born child a real joy in all things unto its parents and a blessing to the whole family. For all Thy mercies, Good God, we ascribe unto Thee glory everlasting.

18. Then shall the minister pronounce the benediction, and the entire congregation shall say:

Peace, Peace, Peace.

19. A hymn shall be chanted, suitable to the occasion, at the close of the ceremony.

NAMKARAN OR NOMINATION CEREMONY.

THE *namkaran* ceremony shall be held within six months from the date of the birth of the child.

2. On the day appointed, the child shall be taken into the bath-room for the ablution.

3. It shall be anointed with flower-oil, and then out of a new and clean cistern water shall be poured on its head, and the body shall be rubbed and cleansed.

4. The child shall then be dressed in a new suit of clothes appropriate to the occasion and decorated with ornaments such as the means of the parents shall provide, not profusely but tastefully.

5. Let sandal wood be rubbed against a piece of stone with water, and let the fragrant paint be applied to the forehead of the child, as is the national custom.

6. And during all this time there shall be national music as is usual on such occasions, to add joy to the festivity.

7. The relatives and guests shall enter the family sanctuary or assemble in some other place appointed for the purpose and elegantly decorated with evergreens and flowers and flags of various colours.

8. The minister of the congregation to which the family belongs shall officiate as family priest, or the *upadhaya,* or some other missionary or elder of the Church.

9. He shall conduct service in the pres-

cribed order, and at the conclusion of the introductory portion the minister shall send for the child.

10. The father of the child shall carry it on his arms, and standing before the *vedi* in the midst of the congregation,

11. He shall pray in the manner following: O Lord of the universe, whom we love and trust and adore as our Household Deity, to Thee I present and commend this my beloved child. Merciful Father, Thou hast safely preserved and nourished this helpless child amid the dangers of the world: and as a Loving Mother Thou hast nursed and suckled it, and it has grown from day to day in strength and stature in the sweet milk of life Thy breast hath supplied. And now, having made it fit, Thou hast called it into Thy presence to give it a name whereby it shall be designated and known unto the world as a person and establish its individuality as a member of the human family; and also to put into its mouth the first morsel of strong food in substitution for the milk of helpless infancy, and thereby celebrate, amid the

festive joy of the family, its initiation into man's estate. For all these mercies accept, O God, my warmest thanks. Help us to to approach Thee with abounding gratefulness and joy in our hearts, and present this child of Thine at Thy holy feet for the honors Thou hast reserved for it. Graciously vouchsafe unto this child Thy sweet kiss and Thy tender blessing, and give it to-day its name and its rightful place in Thy house. And while its lower self takes its position in the world, grant, O Spirit Eternal, that its soul may grow and be fitted for its true place among the immortals in Thy heavenly kingdom. Grant unto us strength that we may so train and educate this child that it may prove Thy dutiful child and faithful servant. Make it truly a joy unto its parents and an ornament of the family. Be with this our beloved child for ever, and prosper it under Thy benignant care. Unto Thy holy and merciful Name be glory and honor time without end!

12. The child shall then be presented to the arms of the minister and he shall

thus name the child: In the presence of God Almighty and before the congregation of His faithful believers I give unto the son [or daughter] or *Sri* . . . . . the name *Sriman* [or *Srimati*]. . . . May the Lord of Mercy bless and prosper the child!

13. A flower garland shall the minister put round the neck of the child, and kissing its forehead thus bless it: In the name of our good God I bless thee, dear child, and to His care I commend thee.

14. The whole congregation shall then say

Peace, Peace, Peace."

15. And the usual benediction and a suitable hymn shall conclude the proceedings.

16. Service over, the child shall be taken into the inner apartments and presented to the mother, who shall carry it on her arms into the dining-room, which shall be tastefully decorated for the occasion, the ladies of the house and all the female relatives and children forming a procession.

17. The child shall be seated on a small wooden raised seat or carpet.

18. And rice and curries of all sorts, fruits and sweet-meats shall be arranged on plates before the child.

19. Out of these dishes, the mother shall put into the child's mouth a little of each, beginning with rice or rice-pudding or bread, saying: This rice I administer unto thee. The Lord bless the rice unto thy well-being.

20. After the mother has administered rice and curries, the chief among the female relatives and guests shall do likewise.

21. And as the child eats, the ladies, shall sound the couch-shell and the children shall make joyful sounds.

22. There shall also be music at the time in the outer courtyard of the house.

23. After the rice ceremony is over the child shall be brought into the parlour, where relatives and friends shall make presents and impart blessings and kisses and good wishes.

DIKSHA OR INITIATION.

UNTO both boys and girls suitable education shall be given embracing all branches of general knowledge.

2. And when they are fit special instruction shall be given in the essential and elementary principles of the New Dispensation by the family priest or some other competent teacher nominated by him.

3. When the boy has attained the age of sixteen or about that time, previous to marriage, he shall be formally admitted into the Church of the New Dispensation, on being declared qualified.

4. The rite of initiation shall take place in the local tabernacle on the usual day appointed for service or on special days, or in the family sanctuary, or at some other place suited to the occasion.

5. On the day appointed the candidate shall solemnly enter the bath-room, and there wash and cleanse himself by holy ablution.

6. After he has been anointed water shall be poured over his head and body,

and he shall say in his mind, Glory to *Sachchidananda.*

7. Then out of a new and bright metallic vessel, bearing the inscription of the flag of the New Dispensation, water shall be poured over his head by the officiating priest, and the candidate shall say within himself, As the Lord of water purifies the body, so may He purify my heart and make it clean ; and as this *santijal* (water of peace) comforteth my body, so may the water of grace bring peace to my soul!

8. At the conclusion of the ceremony of water-baptism the candidate, the priest and all around shall say unitedly, Peace, Peace, Peace.

9. Dressed in a new suit of pure white linen with a yellow *gairic* cloth hanging round the neck, the candidate shall be conducted into the tabernacle in due time, and he shall occupy the seat in front of the *vedi* reserved for candidates for initiation.

10. After the introductory service the minister shall say: Let the *dikshartlhi*, or candidate, who desireth admission into the holy Church of God, be brought before me.

11. The spiritual instructor or the father or an intimate friend of the candidate shall stand forward with him before the *vedi* as his sponsor, and say, Revered minister, unto thee I commend this candidate named *Sri* . . . . for admission into the Church of the New Dispensation, and I declare him qualified to the best of my knowledge.

12. On the presentation of the candidate the minister shall thus interrogate him: Hast thou, O *diksharthi*, made up thy mind to join the holy Church of the New Dispensation?

The candidate shall say, Yes.

Minister: Dost thou know and believe in the essential principles of the New Dispensation?

Candidate: Yes.

Minister: Art thou called by the Lord to join His Church?

Candidate: Yes.

Minister: Art thou resolved to submit to the discipline of the Church and to bear witness unto the truth in thy daily life?

Candidate: Yes; so help me God.

Minister : Dost thou believe that God is one, that He is infinite and perfect, almighty, all-wise, all-merciful, all-holy, all-blissful, eternal and omnipotent, our Creator, Father, Mother, Friend, Guide, Judge and Saviour?

Candidate : Yes.

Minister : Dost thou believe that the soul is immortal and eternally progressive?

Candidate : Yes.

Minister : Dost thou believe in God's moral law as revealed through the commandments of conscience, enjoining perfect righteousness in all things? Dost thou believe that thou art accountable to God for the faithful discharge of thy manifold duties, and that thou shalt be judged and rewarded and punished for thy virtues and vices here and hereafter?

Candidate : Yes.

Minister : Dost thou believe in the Church Universal, which is the depository of all ancient wisdom and the receptacle of all modern science, which recognises in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonizes reason and faith, *yoga* and *bhakti*, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fulness of time?

Candidate : Yes.

Minister : Dost thou believe in natural inspiration, general and special? Dost thou believe in providence, general and special?

Candidate : Yes.

Minister : Dost thou accept and revere the scriptures?

Candidate : Yes, so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's but the letter man's.

Minister : Dost thou accept and revere the world's prophets and saints?

Candidate : Yes, so far as they embody and reflect the different elements of Divine character, and set forth the higher ideals of life for the instruction and sanctification of the world. I ought to revere and love and follow all that is divine in them, and try to assimilate it to my soul, making what is theirs and God's mine.

Minister : What is thy creed?

Candidate : The science of God, which enlighteneth all.

Minister : What is thy gospel?

Candidate : The love of God, which saveth all.

Minister : What is thy heaven?

Candidate : Life in God, which is accessible to all.

Minister : What is thy Church?

Candidate : The invisible Kingdom of God in which is all truth, all love, all holiness.

Minister : Then avow thy faith in the presence of God Almighty.

Candidate : This day the of , I . . . . do in the presence of the Holy God solemnly avow my full faith in the essential principles of Pure Theism and enter the Church of the New Dispensation. So help me God.

Minister : In the name of God I charge thee to eschew all manner of untruth and sin and sectarianism, and lead a life of faith and purity, love and devotion, unto the glory of God and of His Holy Church.

Candidate : Most Merciful God, grant unto me Thy redeeming grace that I may magnify Thy truth and prove worthy of Thy Church.

Minister : May the Lord bless thee and be with thee for ever!

13. The minister shall then present unto the candidate the Flag of the New Dispensation, and two of the members of the congregation shall stand forward and present unto him on behalf of the Church, a copy of Scriptural Texts, a copy of the New Samhita and a carpet for daily devotion, and embrace him with brotherly love.

14. The candidate shall then bow reverently before the Lord, and the whole congregation shall say,

Peace, Peace, Peace.

BIBAHA OR MARRIAGE CEREMONY.

NONE shall marry before attaining the age of puberty.

2. Premature marriage is not merely a physical evil and a fruitful source of disease and suffering, but is likewise a social curse inasmuch as it brings on degeneracy: nay it is a great moral evil and a sin in the eye of the Lord.

3. The virginity of girlhood shall be honored; he who dishonors it is guilty of hideous sensuality, a filthy crime and an abominable sin.

4. Let nature fix the marriageable age in different climes, for nature's ordinance is the law of God.

5. Neither marry too early nor too late, according to thy whim or pleasure, but let nature determine in each individual case when the body and the mind are fit to marry.

6. Not age alone or climate, but health, pecuniary position, character, all these shall combine to determine the time of marriage.

7. In the choice of a wife every man

shall follow, not his carnal impulses nor his worldly cravings, but his better judgement, and also the sage counsel of his parents and guardians.

8. Indiscretion and rashness in marriage are most disastrous, and let young men and young women beware.

9. Where the wishes of the parties and the riper judgement of their guardians are in full accord there surely is a guarantee of happiness and success.

10. Either the parties shall select and the guardians approve or the guardians shall select and the parties approve.

11. Before the marriage takes place the parties shall by cordial interviews make their acquaintance closer and more intimate till it ripens into mutual confidence and friendship.

12. But such interviews shall take place in the presence of guardians or friends, and no undue familiarity shall be permitted.

13. There are those who defile and ruin their character, and then to hide the scandal they go and marry, thinking that marriage covereth sin and shame.

14. Such marriages are unclean and impure and are dangerous to social morals, and where conception takes place before the day of marriage, what horror, what dire infamy!

15. If persons of wrecked morals wish to mend their lives and show sincere contrition they may marry, and by such reclamation of the fallen society shall no doubt benefit ; but beware let not the purity of the house of God be in the least compromised or sacrificed, and among the pure let no manner of uncleanness be suffered to enter.

16. No man shall have more than one wife, no woman shall have more than one husband.

17. The Church interdicts polygamy and polyandry and neither barrenness nor incurable disease nor unchastity shall be considered a justifiable pretext for violating the strict rule of monogamy.

18. Nor shall persons who have married divorce each other and marry again.

19. Not even in cases of adultery or cruelty or absolute dislike shall divorce be permitted.

20. If friends recommend it or earthly courts sanction it, they do so for earthly convenience or pleasure, and have no regard for the Lord's heavenly ordinance.

21. The law of God declares the marriage tie sacred and indissoluble.

22. Let not earthly hands untie the sacred knot which the Lord hath tied.

23. If those who fancy they have been divorced from each other and released from all conjugal obligations, and marry again under such pleasant hallucinations, they shall be guilty of bigamy before the throne of God, and woe unto them who contract and those who solemnize such unlawful alliances.

24. Nor shall men or women seek to dissolve the marriage bond in consequence of disunion and disagreement in religious views.

25. Where the husband and the wife were originally members of another denomination and one of them refuses to join because the other has adopted the new faith, or where one of them secedes and formally joins another denomination after

both have for a time professed the new faith, the deserted party shall not make the desertion a pretext for another marriage, but shall set an example of faith and resignation.

26. If differences of opinion or temper or occasional moral failings lead to serious rupture or even separation, every possible effort ought to be made towards reconciliation and reclamation during the entire life-time of the parties, for the solemn relations and obligations of marriage can never be slackened or ignored.

27. Let men and women remember then that once married they are for ever married, and that divorce hath no place in the Church of God.

28. If the husband or the wife dies when very young, the survivor may marry again, but if in advanced age, the survivor shall do well to think no more of marriage, but dedicate his or her life to the Lord.

29. The parties marrying shall not be related to each other in any degree of consanguinity or affinity forbidden by national custom.

30. None shall marry a near relation, for that would be both shockingly unnatural, immoral and harmful.

31. No marriage shall be allowed where a relationship can be traced between the parties through some common ancestor who stands to each of them in a nearer relationship than the fourth degree in the line of the father or the mother, or where one of the parties is the lineal ancestor or the brother or sister of some lineal ancestor of the other.

32. After the parties have approved of each other and finally determined upon marriage, their guardians shall ratify the match by mutual presents or by written stipulation or by betrothal or otherwise.

33. If the time proposed for marriage be still distant and there be reasons to make the match binding, or if the alliance be of more than ordinary importance and one commended by Providence more for the union of races and the extension of His kingdom, a solemn ceremony of betrothal shall be instituted, even before the marriageable age is completed, whereby

the guardians shall make the compact sacred and inviolable in the presence of God and a few witnesses.

34. Such betrothal shall be considered morally tantamount to marriage and quite as binding on the parties, but it shall not give them permission to live as man and wife till they have completed their age and marriage has been duly consummated.

35. About a week before the day appointed for marriage the national ceremony of Anointing shall take place.

36. Fragrant oil and perfume of various kinds shall be administered to the bridegroom and the bride in their respective houses, and water shall be poured on them and flowers scattered over them by their respective friends and relations, the ladies sounding the conch-shell, and offering their blessings and good wishes.

37. From that day to the day of marriage there shall be amusements, festivities, music and dinners, and much rejoicing in both houses.

38. On the day appointed for marriage the house of the bride shall be decorated

with evergreens and festoons and flags, and especially the courtyard or any other place selected for the nuptial ceremony.

39. In the evening a procession shall be formed of the friends and relatives of the bridegroom, and he shall be accompanied richly dressed and seated in a suitable vehicle with music and lights, to the house of the bride.

40. On the arrival of the party the bridegroom shall be welcomed at the gate by the father or guardian of the bride and other elder members of the house, and he shall be escorted to the place reserved for him, where he shall sit on richly embroidered carpet on a raised seat.

41. When the guests have all taken their seats the guardian of the bride shall stand up, and say with becoming deference unto the assembly: Grant me permission that I may perform the blessed ceremony of marriage on this auspicious day, and say ye *Svasti*.

42. The guests shall say, *Svasti*, so be it.

43. The bridegroom shall then be led

to his seat on a carpet facing the guardian of the bride in front of the minister's *vedi*, and the ceremony of *Varan* or Welcome shall take place in the manner following :

VARAN.

44. THE father or guardian of the bride, taking a plate full of flowers, sandal-perfume, rosewater, and a bouquet in his right hand, shall say to the bridegroom : Accept this *arghyam*.

Bridegroom : This *arghyam* I accept.

Father of the bride : This wedding dress do thou accept.

Bridegroom : I accept it.

Father of the bride : This finger ring do thou accept.

Bridegroom : I accept it.

45. The bridegroom shall then retire into the dressing-room and there change his attire, putting on the new wedding dress just presented to him. He shall then be led into the female apartments, and there the mother of the bride, with all the other ladies assembled, shall similarly do

honor to the bridegroom and administer the rite of *Varan.*

46. The bridegroom shall return to his seat accompanied by the bride, handsomely dressed and decked in jewellery, and they shall sit in front of the *vedi*, facing each other.

MUTUAL CONSENT.

47. The minister shall conduct service in the prescribed order, and at the conclusion of the introductory portion, shall interrogate the bridegroom thus: *Sriman* . . . . . . Wilt thou have *Srimati* . . . . . . as thy wife?

Bridegroom: Yes.

Minister to the bride: *Srimati* . . . . . . Wilt thou have *Sriman* . . . . . . as thy husband?

Bride: Yes.

MAKING OVER CHARGE.

48. The father or guardian of the bride shall make over charge to the bridegroom in the manner following: This day, the day of in the year ,

the day after the full (or new) moon,—— day (day of the week,) in the holy presence of the All-witnessing God, I make over charge of my beloved daughter, prettily dressed and adorned with jewels, *Srimati* . . . into the hands of *Sriman* . . . great-grandson of . . . . ,grandson of . . . . . , son of . . . . . . May he accept the solemn charge of guardianship.

Bridegroom :—In the holy presence of the All-witnessing God I take over charge of *Srimati* . . . . . great grand-daughter of . . . . grand-daughter of . . . . , daughter of . . . . *Svasti* !

Father of the bride : Neither in things spiritual nor in temporal wealth and enjoyments shalt thou neglect her.

Bridegroom : I will not.

Father of the bride : In consummation of this auspicious ceremony of surrender of guardianship, I give unto thee godly Theist *Sriman* . . . . these gold and silver presents and these various articles of household furniture for thine use.

Bridegroom : I accept these gratefully. *Svasti* !

COVENANT.

49. The bridegroom shall take the right hand of the bride with his own right hand, and round their hands the priest shall twine a pretty flower garland and tie the love-knot.

Bridegroom : *Srimati* . . . This day, the holy God being my witness, I take thee as my lawful wife.

Bride : *Sriman* . . . This day, the holy God being my witness, I take thee as my lawful husband.

Bridegroom : In prosperity and adversity, in happiness and misery, in health and sickness I will assiduously promote thy welfare so long as I live.

Bride : In prosperity and adversity, in happiness and misery, in health and sickness I will assiduously promote thy welfare so long as I live.

Bridegroom : May my heart be thine,

may thy heart be mine, and may our hearts thus united be the Lord's!

Bride: May my heart be thine, may thy heart be mine, and may our hearts thus united be the Lord's!

Bridegroom: Be thou my friend, may I be thy friend; may our friendship never be dissolved!

Bride: Be thou my friend, may I be thy friend; may our friendship never be dissolved!

PRAYER.

Bridegroom: O God, help me to keep this marriage covenant.

Bride: O God, help me to keep this marriage covenant.

MINISTER'S CHARGE.

50. The minister shall thus address the married couple: This day, by the grace of the Merciful God and in His holy presence, you are joined by the ties of wedlock. So long you were moving singly in the path of life, mindful only of self-im-

provement. Now the weighty responsibilities attached to your mutual relationship are reposed in your hands. To-day you take the first step in your worldly life: advance with caution. Beware ; be not entangled in the meshes of earthly fascination ; let not the world's pleasure and prosperity make you forgetful of the Giver of all pleasures. Fully relying on the True God be constantly employed in promoting mutual well-being and augmenting each other's happiness. Perform all household work as God's work, and always keep alive this noble precept of Theism in your hearts :

"Brahmanistho grihasthyah syat tatwajnana-parayanah
Yat yat karma prakūrvita tat Brahmani samarpayet !"

The God-trusting householder shall be versed in religious knowledge. Whatsoever work he doeth he shall render unto the Lord.

Give all ye possess unto the Lord and He shall keep you from all manner of evil. Make your home the home of the Lord and a holy and happy sanctuary of the New Dispensation.

51. To the bridegroom: *Sriman* . . . . Be always engaged in promoting the true welfare of thy wife. To-day God has committed to thy hands the onerous duties of domestic life. Subdue thy evil propensities and perform righteous deeds. Preserve the equanimity of thy heart in all conditions of life. As thou shalt strive to preserve and prosper thine own soul so shalt thou also endeavour to lead the soul of thy wife in the sacred path of truth. By instruction and example keep her constantly engaged in beneficial domestic duties, that she may ever walk with thee as thy companion in the path of truth and happiness.

52. To the bride: *Srimati* . . . . . . Thou shalt do such work with mind, words and deeds as may be conducive to thy husband's welfare. Rely upon him with single-hearted trust, and do all that he commands for thy benefit. Be devoted to thy husband and active in righteousness. Be not extravagant in thine expenses, and quarrel with none. Keep thy thoughts, words and actions pure, and be always en-

gaged in furthering the progress of thy soul with thy husband's help.

53. The minister shall thus pronounce the benediction: May the Merciful God help this married couple to advance in the path of truth and peace everlasting! May He adorn their home with all that is true and good and beautiful, and make them for ever happy in His holy Church of the New Dispensation!

54. A suitable hymn shall conclude the ceremony, and the entire congregation shall say,

Peace, Peace, Peace.

55. Where the law of the land is doubtful regarding the rights of inheritance and succession the bridegroom and the bride shall, with a view only to secure such rights on behalf of the issue of their marriage, get the marriage duly registered by recognised officers of the State, in the presence of three witnesses.

ANTHYESHTI, OR FUNERAL CEREMONY.

THERE shall be neither levity nor indifference when the solemn hour of death draws near.

2. The final departure of an immortal soul from this world shall be a scene of impressive solemnity and active preparation.

3. Let the departing pilgrim duly dispose of his earthly estate, and then take leave of his relatives and friends and servants gathered round his bed, and give his last blessings, kisses and respects, and say his last words of farewell.

4. And those around shall also say their last words and bid him farewell.

5. Having thus done his last duty to the world he shall quietly draw himself away from things external and temporal and retire into the inner self to prepare himself for his journey to eternity.

6. And let those who are near and dear to him and let all his spiritual elders discharge their last duty by rendering every requisite aid in the solemn outfit.

7. Prayers, scriptural readings, hymns, and such other ministrations shall be ad-

ministered unto him as shall call him to repentance and faith and hope, and fully awaken him to the realities of the next world.

8. Let him be made to feel that he is standing on the shores of eternity, and that he will soon be off in the ark of faith for his distant home.

9. Let him feel too that his kind and good Mother is with him to take him to his blessed home, and that the cheers of saints are welcoming him homeward.

10. Therefore let no thoughts or cravings of this world disturb him, let not lamentations and cries depress him, but let all circumstances combine to keep up his equanimity, and help him to look, not earthward but heavenward; and whoso thus helps him by counsel or words of cheer is his true friend.

11. Ye relatives and friends, try no longer to encage the spirit-bird about to fly, but help it to be free that it may soar upward singing the Lord's name.

12. Nothing so sweet on death-bed as the dear Name, therefore let all who love

and honor the departing pilgrim chant the sweet Name of the Merciful, and gladden and inspire his heart.

13. Thus prepared let him cast his last glance at those around, and then closing his eyes in peace, resign himself into the arms of the Lord.

14. And let his heart quietly pray: Father, it is finished. In Thy bosom let me find peace eternal. My only Hope now and for ever, my Father and Mother dear, lead me to my sweet home. Peace, Peace, Peace!

15. On the physician declaring life to be extinct, the body of the departed shall be cleansed and perfumed, the hairs of the head shall be duly arranged, and the body dressed in a new suit of clothes shall be stretched on a new bed, and a fresh white linen sheet shall be thrown over it, keeping only the face exposed.

16. Rose-water shall be sprinkled on the bed, and fresh flowers of various colours strewn over it.

17. The chief mourners shall then gather round the departed, and kneeling

pray thus: God of the sorrowful, have mercy on us, wipe off our tears and breathe peace into our troubled hearts. Eternal Spirit, vouchsafe Thy peace and joy unto the departed soul, and prosper Thou Thy servant in Thy blessed home.

18. Friends having received intelligence shall now assemble in a spacious room where the body shall be removed, and all present having cast their last look and retired, the chief mourner or the priest shall put flower garlands over the body of the departed and then cover the face.

19. Then shall the priest offer the following prayer in the midst of the assembly of family and friends: Eternal God, in whose hands are the destinies of individuals and nations, and before whom we are as nothing, we humbly approach Thee with deep grief in our hearts and tears in our eyes. The death of our beloved brother (or sister) has sorely grieved us, and filled the family with sorrow inexpressible. Look compassionately, O Merciful Father, upon these sorrowing and helpless survivors, who have been utterly cast

down, and are laid low in the dust. Rouse them and cheer them, and help us all so to resign ourselves unto Thee that we may be able to say, Thy will be done. All is vanity, O God, Thou only art true ; therefore teach us to make Thee our all here and hereafter. Our brother (or sister) has been released from all the bonds of this world, and is free from all its cares and burdens. Grant, Good God, that the soul of the deceased may grow in faith in its new abode, and purified by Thine unbounded grace find joy and blessedness everlasting in Thee.

20. The whole congregation shall say,

Peace, Peace, Peace.

21. The body shall then be carried on a decent bedstead with due solemnity to the place of cremation, mourners and relatives accompanying.

22. If it be late at night or if it be raining or if there be any other hindrance the funeral procession shall be deferred till a more seasonable hour.

23. Upon arrival the bedstead with the

body shall be kept on ground well cleansed and watered.

24. The funeral pyre shall then be erected of dry and combustible wood in sufficient quantity so that in size it shall not fall short. Its length shall exceed at least by one cubit the length of the body of the departed.

25. And the body, as it is covered, with the entire bed shall be gently stretched on the pyre, and sandal wood so arranged over it as to prevent any part of it being exposed.

26. Neither shall the body be rudely handled nor any limb mutilated, nor shall anything barbarous or repulsive be permitted with regard to the body, which, though dead, shall be fitly honored.

27. Over the pyre shall incense and resin and chips of sandal wood be placed.

28. The chief of the mourners present or the priest shall then advance towards the pyre with a lighted lamp or torch in his right hand, and apply it to the pyre, saying: In the name of God I apply this holy fire to the last remains of the deceased,

The mortal shall burn away and perish, but the immortal liveth. O Lord, keep and bless the departed soul in heaven!

29. After the whole body has been consumed the ashes shall be reverently deposited in a bright metallic urn, and carried to the house.

30. The urn shall be kept in a suitable place in the house till the day of the *Sraddha* ceremony, when it shall be interred with becoming honors.

SRADDHA CEREMONY.

MOURNING shall be natural and not an exhibition of grief.

2. Neither shalt thou wholly repress nor shalt thou affect grief for the departed.

3. But let natural affections and sympathies have full play, and let the heart freely give vent to its deep sorrow.

4. Wilt thou amuse thyself and have thy usual round of enjoyments and festivities when thy honored or beloved rela-

body shall be kept on ground well cleansed and watered.

24. The funeral pyre shall then be erected of dry and combustible wood in sufficient quantity so that in size it shall not fall short. Its length shall exceed at least by one cubit the length of the body of the departed.

25. And the body, as it is covered, with the entire bed shall be gently stretched on the pyre, and sandal wood so arranged over it as to prevent any part of it being exposed.

26. Neither shall the body be rudely handled nor any limb mutilated, nor shall anything barbarous or repulsive be permitted with regard to the body, which, though dead, shall be fitly honored.

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4. Wilt thou amuse thyself and have thy usual round of enjoyments and festivities when thy honored or beloved rela-

tive has passed away? Or wilt thou show the utmost callousness and unconcern at the event thinking it a sin to shed tears? God forbid!

5. In the house of God there shall be no heartlessness, no hard stoicism, but all things shall be natural.

6. Let grief be moderate and within bounds, and not excessive.

7. For too much grief affects the brain, brings on disease, begets distrust in Providence, induces sourness and melancholy, cripples faith, hope and love, and makes man a misanthrope.

8. Let thy sorrow be real, O believer, but let it not be the wild shrieks and lamentations of the godless and the unbelieving, but the grief of one who believeth in God and immortality, grief tempered by resignation and trust, and profitable unto the maturing of faith, humility, spirituality and asceticism.

9. The Lord hath ordained grief for high and sacred purposes, and Death has He appointed for our discipline that we may remember the uncertainty of life and

the vanity of earthly riches and honors, and seek the treasures of eternal life.

10. The period of mourning shall extend in all cases uniformly over seven days from the day of death, though in individual instances it may be prolonged according to the nearness of the relation and the intensity of grief.

11. During this period such signs of mourning shall be adopted as are enjoined by local usage and national custom, but bodily torture and extreme hardships and whatsoever is harmful to health or rude or repulsive shall be avoided.

12. Besides such diverse signs mourners shall put on a uniform badge of mourning on their persons in the shape of a stripe of yellow *gairic* cloth, which in this land of the Aryans is held as the national emblem of asceticism.

13. In dress and diet the utmost simplicity and an aversion to luxury and mirth and joviality shall prevail.

14. As an announcement and a warning to outsiders a large sheet of *garua* cloth shall be put up lengthwise on a wall

in some prominent part of the house, one end touching the floor.

15. After the period of mourning is over, that is on the eighth day, the mourners shall all bathe and cleanse themselves in the manner appointed for ablutions, and they shall form a procession carrying the sacred urn in which the ashes of the dead are deposited to the place fixed for their interment.

16. The chief mourner shall carry the urn and the chief among the friends shall carry the sheet of *gairic* cloth mentioned above waving as a flag, and the entire procession shall move with solemn and slow pace, chanting a melancholy dirge.

17. On arrival at the spot the priest shall offer a prayer thus: Heavenly Father, here we lay at Thy command and as a sacred memorial the ashes of the departed. Bless Thou the ashes of him (or her) whose spirit has gone unto Thee, and unto the departed spirit and also unto all surviving relatives and friends grant Thy peace which perishes not.

Peace, Peace, Peace.

18. The priest shall cover the urn with bricks and mortar, himself using the trowel.

19. Over this shall a small column be subsequently erected, and the name of the dead shall be inscribed on a slab of marble to be fixed on the column.

20. The procession shall return to the sanctuary or meet at the place appointed for the *sraddha* ceremony, and there, all having taken their seats, the minister shall conduct the usual service.

21. Suitable scriptural texts shall be recited by the minister and two *adhyapaks* or elders, the minister expounding and explaining them.

22. The chief mourner, or the eldest son, shall thus pray as the *sraddhakarta* on the death of the father, his brothers sitting by his side : Lord, Thou gavest and Thou hast taken away. The departure of our honored and beloved father has made us fatherless and helpless. Where he is gone we know not : the strange unexplored regions where the dead are called and from which they return not no man knoweth.

This we know that our father, freed from the sorrows and sufferings and trials of the world, has gone to another world. At Thy feet, O Father of fathers, give our father's spirit a place, and grant that he may gather heavenly holiness and peace in Thy company time without end. Reveal Thy bright and loving countenance unto him, and help him to drink the nectar of Thy sweet love and be immersed in Thy joy. Thou knowest, O God, how helpless we have become in the death of him who was to us our preserver and protector, our support and strength amid the difficulties and perils of the world. But as Thou art the helper of the helpless and the Father of the fatherless we seek Thy protection in our present condition of bereavement and sorrow. Vouchsafe peace to our troubled and distressed hearts, and speak sweet words of consolation to our disconsolate minds. Thou art the solace of the afflicted and the joy of the grieved. Turn our hearts, dear Lord, from the fleeting pleasures and honors of the world, to the riches of the world above. Comfort us with the assurance that all those who are lost to us are gathered in Thy home, and that we too, when our day cometh, shall be admitted into blessed reunion with the immortal spirits in that happy home. Sanctify our lives and fit us for our eternal abode in the realms of glory above. Glory, glory, glory to Thee, Eternal King.

23. The minister shall then pray and pronounce benediction thus: Mighty God, upon this solemn occasion may we feel that we are but as dust and that Thou only art real, eternally real. Here is man and in a moment he is not. Now family and friends and earthly possessions gladden and cheer us, now they are gone and the soul is launched on eternity, alone and resourceless. Therefore we pray Thee, O Eternal, to fix our hearts on things spiritual and eternal. Intensify our faith in the next world, and prepare us for life eternal. Give Thou to the spirit departed all the light and glory of heaven, and though parted outwardly may we continue united in spirit. By Thine infinite grace may earth be transformed into heaven, and

while here may we have a foretaste of its joy, and learn to live in Thee with Thy blessed family of immortals and saints.

May the Lord of mercy grant heavenly peace unto this family and make a heaven of this home!

24. The *sraddhakarta* shall thus invoke divine blessing: Blessed be my revered father, grandfather, great-grandfather and all my forefathers! Blessed be my beloved kinsmen and friends! Blessed be the ancient Aryan Rishis and Munis of this land! Blessed be all native and foreign prophets and religious leaders! May the disembodied spirits of all, known to us or unknown, friends as well as foes, righteous as well as unrighteous, who inhabit different spheres of the spirit world be blessed!

25. He shall then announce *sraddha* charities and gifts thus: To-day the day of , in the name of God I give away these charities with reverence and humility, for the benefit of society and in honor of the departed.

Peace, Peace, Peace.

VRATAS OR VOWS.

BESIDES these principal domestic rites and ceremonies the holy Church of the New Dispensation enjoins *vratas* or vows for individual devotees for the accomplishment of higher spiritual purposes.

2. Vows, be it remembered, have no merit whatsoever, but they have efficacy, and each has its uses, which none can dispute.

3. A vow shall never be undertaken for the sake of glory or honor, but only for its advantages.

4. Nor shall vows which are good for one be laid down as good for another ; nor shall those which are good for the season be accounted good for all seasons.

5. For verily vows are for individuals, and only apply like medicines to particular conditions of life and to particular exigencies.

6. Where there is no actual need a vow is a superfluity and a useless show.

7. As many wants and needs the soul

hath so many are the vows which the Church shall administer unto it for its sanctification.

8. There are vows of chastity and of asceticism, vows of temperance and of self-denial, vows of *yoga* and of *bhakti*, vows of forgiveness and of charity, vows of scholarship and of self-knowledge, vows of humility and of obedience, and vows of kindness to animals.

9. There are likewise vows of spiritual matrimony and filial devotion, vows of fraternal love and paternal affection, and vows of household economy and cleanliness.

10. There are vows for men and for women, for adults and children, for widowers and widows, for kings and subjects, for celibates and married men, for the rich and the poor, for apostles and householders, for masters and servants, for the healthy and the sick.

11. And so there are also vows social and domestic, vows intellectual, moral and spiritual, vows political, patriotic and philanthropic.

12. But no man can fulfil a vow without the strength of the Lord.

13. For man only proposes and undertakes sanctification, the grace of God giveth success.

14. Remember, O devotee, thou hast no power over evil, and whatsoever thou doest will not avail to put down a single vice.

15. Prayer is the life of all vows, and in prayer alone is their success.

16. Not then in the form or the rite, nor in the duration of vows is any merit, but in the humility and the sincerity of the heart's prayers unto the Lord.

17. While therefore thou undertakest vows, fling off all pride and arrogance and cast thyself entirely upon Divine grace, and seek with singleness of heart the light and help of thy Father in heaven.

VOWS: RIPUSAMHAR.

FIRST and foremost of vows is *Ripusamhar* or the conquest and annihilation of one's spiritual foes, the passions.

2. Inasmuch as purity is above all things the vow of self-conquest and sanctification is above all vows.

3. Surely the chief concern of man is to be holy and to be freed from the yoke of the prevailing vices to which he is subject.

4. There be some who are of a wrathful disposition, and some who are lustful, some who are covetous, and some who are proud, and some who are very selfish, and the hearts of these men are always full of impure and carnal thoughts and cravings, which hinder devotion and paralyze prayer.

5. Constant and rigorous discipline is therefore needed to subjugate and destroy these passions.

6. Let the heart feel the enormity of the guilt attached to these vices and repent humbly and sincerely for days and weeks, and let it give itself to constant prayer and self-examination, and withdraw from frivolity and mirth.

7. When the heart is duly prepared and the Spirit of the Lord moveth it a day shall be appointed for taking the vow.

8. Early in the morning the penitent sinner shall cry unto the Lord, no man hearing, confessing all his secret sins and deeply lamenting the foul impurity of his heart.

9. His tears shall be real and sincere like those of a man whose very bones have been broken by sin and in whom the furies of hell are ever tormenting the heart, and he shall be humbled down to the dust as one who is unworthy to show his face before God and man.

10. After ablution in the manner already prescribed, he shall join the morning devotion in the family sanctuary, and, service over, he shall either alone or amid the congregation proceed to take the vow.

11. He shall say: The grace of the Lord which conquereth all sin help me! The dust of the feet of all saints who have attained holiness and life eternal be with me!

12. Then shall he thus rebuke and chase away the evil in him, naming the particular passion he desires to conquer: Anger (or Lust or Covetousness or Pride

or Selfishness), thou hast polluted my heart and made it like unto a hell. My very bones are black and my blood is full of corruption, and in my breath is the stench of iniquity. Thou enemy of my soul, thou enemy of my God, thou cruel fiend, thou hast deposed conscience and become my master and oppressor, and art always troubling me with foul and wicked thoughts. And though I pray I find no peace, no purity because of thine infernal and poisoned shafts. Therefore will I put thee down and slay thee in the strength of the Holy God. The Son of God within me says, Get thee behind me, and with holy resolution I will drive thee away. Be gone infernal Anger, The Lord hath commanded me to confront thee in open encounter and to put an end to thy vile sway and have done with thee. Led by the Spirit of God and reinforced by the powers of heaven I now meet thee, and plunge this dagger of the Holy Vow into thy breast. Perish, perish, that I may live and grow in holiness from this auspicious hour. May heaven and earth bear witness unto my victory, and may Divine blessings descend upon this converted sinner!

13. He shall conclude with the following prayer: Saviour of sinners, help Thou my soul and bless it that I may conquer mine enemy for ever and never again succumb to its temptations. Make this victory Thou hast achieved in my soul to-day an everlasting triumph of light over darkness, and may all the honor and all the glory be Thine. Victory, victory, victory unto Thy Holy Name for ever.

VOWS: JUVENILE TRAINING.

UNTO boys and girls pictorial lessons are of great value.

2. They serve to impress on tender and susceptible hearts the great truths of religion and morality and awaken and educate the best sentiments of the young in a most effective manner.

3. Therefore while young, between the age of ten and twelve, boys and girls shall take the Vow of *Chitra Sadhan* or pictorial training, and be educated by

illustrative drawings for the period of a week.

4. These drawings shall be simple and rough and shall be executed on the house floor by means of white paint made of chalk or rice powder mixed with water.

5. The lessons shall be given and the drawings executed by the mother or an elder sister or some other female guardian regularly every afternoon.

6. The candidates shall be taught either in groups or each individually.

7. On the first day the children shall put on new cloth and a flower garland shall be put round the neck.

8. They shall enter the sanctuary led by the mother, and reverently bow before the Lord, their heads touching the ground.

9. The mother shall then lead them on to the place of *sadhan*, and begin the ceremony thus:

10. All shall unitedly say, Glory to the God of the young, to the Loving God of boys and girls be glory evermore. To our dear heavenly Father and Mother we give glory.

11. The candidate shall say: This holy Vow is for my true welfare. God bless me His child!

12. The mother shall first draw the figure 1, and the child shall place flowers over it and say: One God, one Faith, one Family, one Scripture, one Salvation.

13. Over the second figure representing the flag of the New Dispensation the child shall similarly scatter flowers and say: Victory to the New Dispensation.

14. The third figure shall represent the map of Asia, Europe, Africa and America and the child in honoring it shall say: On earth peace and good-will and among the four continents unity.

15. Then the child shall pass on to the other drawings on the floor, placing fresh flowers on each, and saying as follows:

16. Figure of a money bag; more precious is truth than earthly treasure.

17. Sun and moon: Bright like the sun may my righteousness be and tender like the moon my love.

18. River: Like the river may my life flow on giving the water of life to thousands

and scattering plenty and prosperity on all sides.

19. Sandal tree: Like the sandal tree may I give perfume to the enemy who smites and persecutes me.

20. Mountain: may my faith be firm as a rock and my character immovable as the Himalaya.

21. If the candidate be a girl the following drawings shall be added in her case:

22. Necklace: As necklace adorns the neck may chastity be my pearl necklace.

23. Bangles: May charity be the diamond ornament of my hands.

24. Veil: May modesty be my veil.

25. The candidate shall bow saying: Great is this Vow; the Lord make it fruitful.

26. After the ceremony is over, the drawings shall be washed and effaced, and the same practice shall be repeated daily for a week.

27. On the last day the candidate shall say at the conclusion of the ceremony,

Peace, Peace, Peace.

28. He shall feed those children who

are his friends and companions, give honour to his parents and elders, and give alms to the poor, and food to cattle, and birds and insects.

VOWS: SPIRITUAL MARRIAGE.

WHEN the husband and the wife are moved and called by the Holy Spirit to advance to a purer alliance they shall obey the call and make immediate preparations for matrimony in the kingdom of heaven.

2. For they married imperfectly when they first married and only in part, and now shall their union be perfected.

3. So long have they been companions in the world, now they shall be companions in heaven.

4. For whereunto is marriage? Unto the begetting of children and the advancement of earthly interest and happiness, saith the carnal man.

5. Not so, saith heaven's *Samhita*, but marriage is for training husbands and wives for the Kingdom of God.

6. Therefore let men and women who are married marry each other again that so their friendship on earth may ripen into spirit communion in heaven.

7. Between forty and fifty is the age most opportune for this second wedding or the matrimony of souls.

8. Life's burdens have been borne, its chief duties have been discharged, the home has been adjusted, and the joys and sorrows of the world have been experienced, and there has been enough of earthly conjugal life.

9. Now let them think of the privileges, duties and joys of spirit marriage.

10. Three days shall they devote to suitable preparations, spending the time in self-examination, meditation, reading, *samjam* or discipline and united prayer.

11. On the fourth day, after ablution the husband and the wife shall put on new *gairic* cloth, and attend morning service in the sanctuary.

12. After regular service they shall sit on new carpets facing each other.

13. The husband shall say to the wife :

This day we meet in heaven to celebrate our celestial wedding in the presence of the Lord, our High Priest, and before the immortals as our witnesses. Blessed be the Lord!

14. The wife shall say, Amen, so be it. Blessed be the Lord!

15. Husband: We have had enough experience, O beloved, of the joys and sorrows, the trials and temptations of the world. We have worked together, and enjoyed and suffered together in life's chequered path. We have served the Lord our Master with hearts and hands united as joint servants. And we have had our reward. Now the Lord our Master calls us to a higher world of service and joy, and commands us to consummate and perfect our previous marriage by celebrating to-day the union of disembodied spirits and undertaking the holy vows of spirit husband and spirit wife. So shall we be joint servants in His holy kingdom for time and eternity and live everlastingly, three in one, in deep communion. Art thou ready, beloved?

16. Wife: Ready to obey the Lord's injunction. But, O beloved, the vow is difficult and I am weak. So help me God!

17. Husband: May the Almighty help our weak souls and vouchsafe saving light and strength!

18. Wife: Amen.

19. Husband: Seven days have been assigned unto us for the fulfilment of this sacred and solemn vow and the perfect strengthening of the new matrimonial bonds. Seven days therefore shall we practise the holy vow with fidelity and humility and prayerful trust, relying upon the Lord.

20. Wife: So be it.

21. Husband: Give me thy right hand, daughter and servant of God, and now let me with this flower garland tie a true love-knot round thy hand and mine as a symbol of sweet spirit union.

22. Wife: So let it be.

23. Husband: If this love-knot be a real bond of souls we lay this day a foundation of eternal reunion. To-day we marry in time, but we marry for eternity; we are

now united on earth, we shall be found united in heaven.

24. Wife : So I believe, so I hope, so may it be.

25. Husband : Accept thou, O fellow-pilgrim, this *gairic* cloth, this *cktara,* this carpet, and this collection of sacred books. Accept also this Flag of the New Dispensation and be ever true and loyal to this Royal Flag of our King.

26. Wife : These I accept with a grateful heart.

27. Husband : This is the Lord's command that we do keep our hands and hearts clean ; renounce anger and pride, carnality and worldliness ; grow in faith and righteousness, love and devotion ; give alms to the poor and relieve suffering ; and that we by reading, prayer, meditation, holy conversation and discipline as fellow-devotees gradually enter into that *Yoga* with each other and with our God which is the perfection of all devotion and happiness. God bless our union and make it holy and happy !

28. Wife: Amen.

29. The husband shall pray as follows: God of *Yoga*, by true *yoga* bond bind our souls that I may be in my wife and she in me and we two in Thee in perpetual harmony and peace. Make us pure and chaste and keep us from all that is evil and unclean. Raise us from this world and make us live henceforth in Thee in the realms of light above, in sweet concord and perfect joy.

30. And then the husband and the wife shall reverently bow before the Lord, saying, Blessed be our God, the soul's joy for ever.

Peace, Peace, Peace.

31. For seven days the husband and the wife shall pray and hold communion and chant the Holy Name together using the *ektara* as accompaniment. They shall daily during the holy week read sacred books and converse on deep spiritual subjects. They shall also give alms, feed birds and domesticated animals, and water plants, and cull fresh flowers for the Lord. And they shall feed and serve the elders

of the Church, one every day, and make suitable presents.

VOWS: CELEBACY.

THE candidate shall pray and take the covenant as follows:

2. Here am I in obedience to Thy call, O God Almighty, to take the vow of celibacy. If it be Thy will and pleasure that I should not enter the married state, but keep aloof from its cares and trials, its pleasures and temptations, and consecrate my entire life to Thy service, I will sacrifice all my carnal desires and worldly cravings and follow Thy bidding with my whole heart. This day the day of in the year , in Thy holy presence, Truth being my witness, I take the sacred Vow of Celibacy, and do most solemnly promise to observe the rules of the Order so long as I live on earth. In the sacred flame of chastity I burn up to-day all that is carnal, sensual and worldly, and I dedicate my sanctified soul to philanthropy, charity and devotion. Hold me up by Thy

redeeming grace that I may never slip off the straight path of chastity. From woman's blandishments preserve me, from the earth's snares and sorceries save me, that I may be ever loyal to the flag of my Holy Order. Let others marry and be married. May I keep the injunction which specially cometh to me from Thee. And may glory be unto Thy name time without end!

VOWS: WIDOWHOOD.

THIS poor, helpless, forlorn and disconsolate widow falls at Thy feet, O merciful Father, and seeks peace and sanctity in Thy grace. My husband has gone to a better world, and in him I have lost my all. In utter helpless ness I look to Thee as mine only hope and refuge.

O Thou widow's Friend, Thou Husband of the husbandless, I come to Thee to take the Vow Thou hast ordained for me. My husband has departed from this world. May he prosper in a better world and find eternal joy in Thee! And may I, his poor wife, though separated outwardly, continue for ever united with him in spirit! But grant, O Lord, that I may henceforth regard Thee as my true Husband, and give mine entire love and fidelity to Thee. Make me Thine for ever. This day, the day of in the year , I take the Vow of Widowhood in Thy holy presence. I will not marry again: a second husband I will never take. Grant, Good God, that my life may always be the life of a widow, simple, self-denying, devoid of carnality, meek, forgiving, charitable, patient, devout, contemplative, given to prayer and discipline, and always busy in the service of the Lord. Thus shall my humble life be through Thy grace a blessing to myself and to others. Glory to Thee, God of our beloved New Church.

VOWS: SADHAK.

To arrest my worldliness and turn my heart towards Thee Thou hast, O God, in the plenitude of Thy mercy brought this sinner to Thy holy altar that I may take the Vow which awaits me. It is Thy wish, my Father, that I should no longer pass my days as the worldly-minded do, but that I should be among the spiritual who love Thee and serve Thee as their life's chief vocation. This day, the day of in the year , in Thy holy presence, I solemnly take the Vow of the sacred Order of *Sadhaks* (or Devotees) and do bind myself by covenant to practise devotion and discipline and to serve the holy Church of the New Dispensation to the best of my power. So help me, my Father and Saviour.

VOWS: ASCETIC HOUSEHOLDER.

THE candidate after the usual service shall pray and covenant as follows:

Great and arduous are the duties of the sacred Order to which Thou hast called me, O Lord. But as it is good in Thy sight that I should take the Vow, I will obey Thee and rely on the strength of the Holy Spirit. I know not how to harmonize household duty and asceticism, and my weak heart trembles at the idea. Grant me strength and poverty of spirit, humility and self-denial that I may, though a *samsari* (worldly) householder, pass my days as an ascetic. This day, the day of in the year ,I take the holy Vow of the Ascetic Householder and do solemnly pledge myself to the observance of its rules and injunctions. All my earnings I will give and surrender unconditionally to the Holy Church of the New Dispensation, and will spend them for the benefit of my family and for public good as the Holy Church shall command, sacrificing mine own inclinations and cravings. I will contract no debts which I am unable to repay. I will thankfully accept all Thy gifts, and in the midst of the world's pleasures and honors I will in Thy strength fulfil the vow of poverty. So help me and bless me, my God.

VOWS: MISSIONARY.

After the prescribed period of probation, education and discipline extending over a year is over the candidate shall be introduced to the minister by one already belonging to the Order in the manner following :

This man saith he hath been moved by the Holy Spirit to enter the Holy Order of Missionaries and called to take its Vows. I present him to thee, Revered Minister, and to this congregation, and beg that the holy vow may be administered to him.

Minister : Is this Order thine own choice or art thou really called to it ?

Candidate : Called.

Minister : By whom ?

Candidate : By the Holy Spirit.

Minister : How dost thou know it ?

Candidate : My best impulses and aspirations tend in this direction ; my ideas, tastes and capacities are all adapted to it ; my whole life has naturally grown into it.

Minister : Dost thou believe that while yet in thy mother's womb the Lord ordained thee, and that thou comest here only to ratify nature's ordination ?

Candidate : Yes, so I believe, Revered Minister.

Minister: Wilt thou faithfully carry out the injunctions of this Holy Order all thy life and prove by life-long fidelity that he who is once a missionary is for ever a missionary.

Candidate: Yes. So help me God.

Minister: In what relation wilt thou stand to the Lord's Church and its congregation.

Candidate: Not as master or ruler, but as a devoted and loyal servant, serving all to the best of my ability.

Minister: How wilt thou provide for thyself (and for thy family)?

Candidate: I surrender and consecrate myself (and my family) unto the Church, and will take no thought for the morrow as to what I shall eat or put on, but resign myself in faith to the Providence of the Merciful Father.

Minister: Then avow publicly thine acceptance of the Vow of this Sacred Order.

Candidate: This day, the
of in the year , I do
most humbly and solemnly take the Vow of the Missionary Order. I renounce all

secular work and dedicate myself and mine entire life to the preaching of the New Dispensation and the service of mankind and the establishment of the Kingdom of God on earth. I will preach the holy faith in its fullness, never compromising it for man's sake. I will preach truth, love, holiness and devotion, and the reconciliation of all in God. And in all my preachings I will magnify the New Dispensation. I will not seek gold or silver, I will take no thought for the morrow. No other trade than that of bringing souls to God will I ever ply. I will leave all my affairs to be managed and my wants to be supplied by the Church. And to the best of my ability I will so [illegible] and toil that the Church shall not incur pecuniary loss on my account. I will lead the life of an ascetic in poverty, humility and resignation. So help me God.

Give me, great King, from whom I receive to-day this holy commission of a covenanted missionary, strength and faith and purity, that I may prove worthy of the calling, and glorify Thy name on earth.

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Minister: May the God of the New Dispensation bless thee and help thee!

All the brother missionaries present on the occasion shall then come forward and embrace the new member of the Order, and they shall present to him *kamandalu* and *ektara*.

The Congregation shall conclude the ceremony by singing a hymn, and saying,

Peace, Peace, Peace.

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